UNCLE SAM

THE TEACHER

and

THE ADMINISTRATOR OF THE WORLD

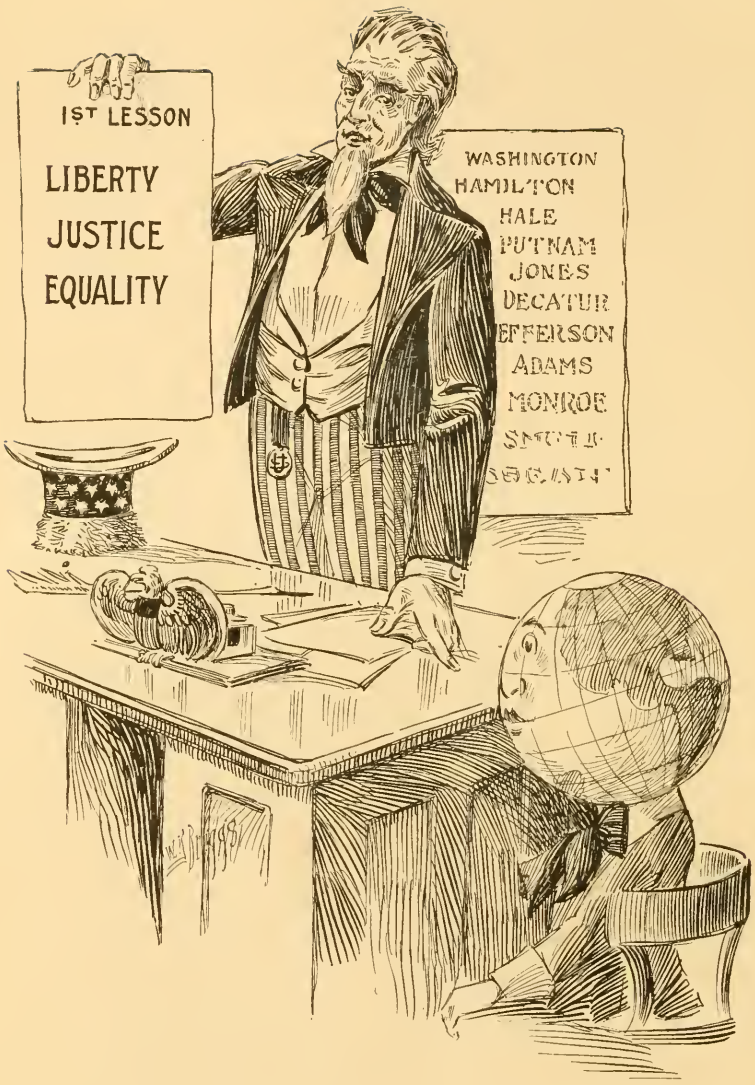
REV. A. HALLNER

Class D619

Book .H2

Copyright No.

COPYRIGHT DEPOSIT.


1ST LESSON
LIBERTY
JUSTICE
EQUALITY
WASHINGTON
HAMIL'TON
HALE
PUTNAM
JONES
DECATUR
EFFERSON
ADAMS
MONROE

UNCLE SAM

THE TEACHER

and

THE ADMINISTRATOR OF THE WORLD

Fundamental Principle:

GOVERNMENT BY THE CONSENT
OF THE GOVERNED

Theme:

UNIVERSAL BROTHERHOOD
UNIVERSAL SUFFRAGE
EQUALITY

Administration:

EQUAL OPPORTUNITY : : EQUAL RESPONSIBILITY
PROTECTION OF THE
WEAK AGAINST ENCROACHMENT
OF THE STRONG

BY

REV. A. HALLNER

AUTHOR OF THE "STORA FALTTAGET" (SWEDISH)
AND THE "SCIENTIFIC DIAL PRIMER" (ENGLISH)

The News Publishing Co.
Sacramento, Cal.
1918

H.619
.H23

Copyright 1918
By
A. HALLNER

JUL 29 1918

©CLA499948

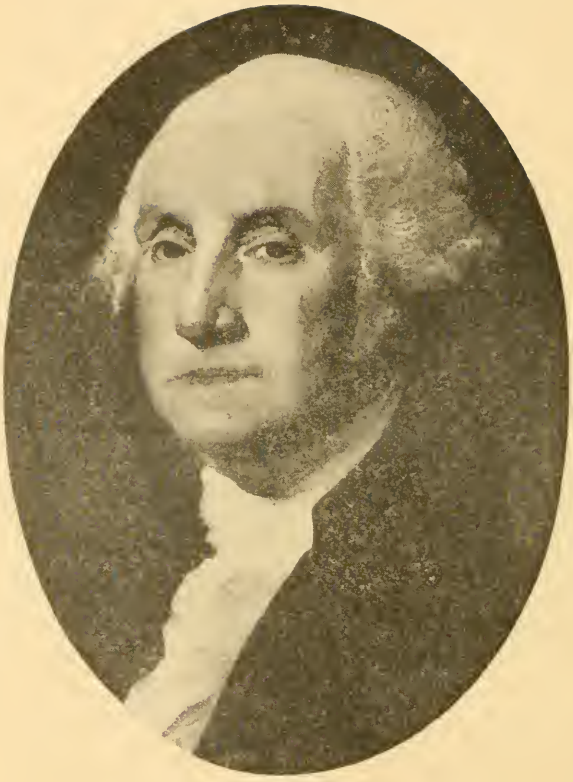
DEDICATION

To the mothers and wives, who SACRIFICE their dearly beloved, and to the sons and young husbands, who leave mothers and wives at the call of their beloved country, these dearly beloved bring forth

THE GREATEST SACRIFICE OF ALL:

FOR NO ONE HATH GREATER LOVE THAN TO SACRIFICE HIS LIFE for a friend or a principle or the FATHERLAND—the ONE making the sacrifice and the ONE becoming the sacrifice being EQUAL in merit and commendation and recognition and praiseworthiness—

This book is Respectfully and Prayerfully DEDICATED by the AUTHOR.



GEORGE WASHINGTON

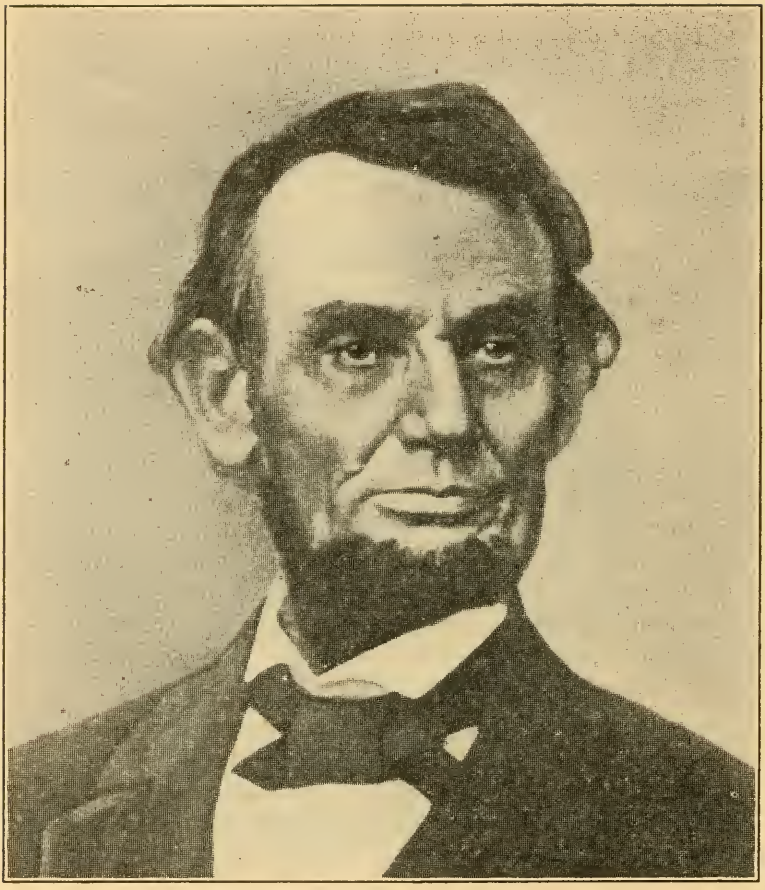
"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

DECLARATION ON INDEPENDENCE

(Adopted by Congress, July 4, 1776)

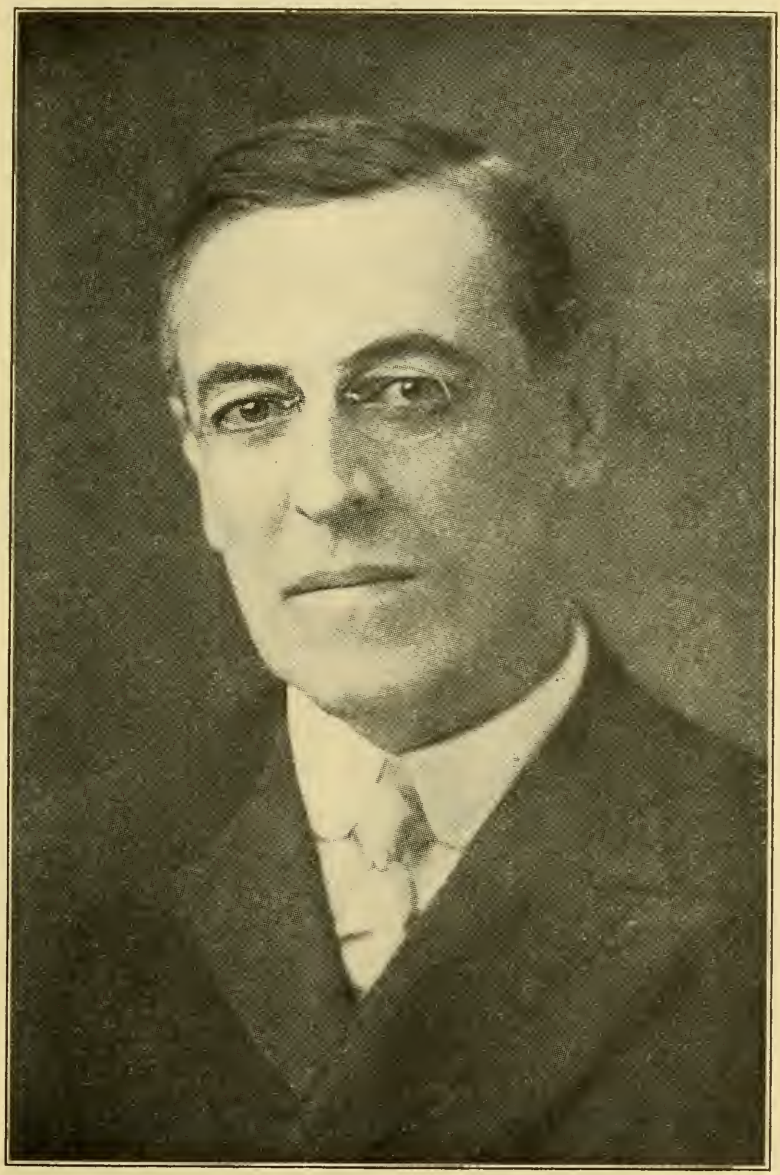
We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and pursuit of happiness; that, to secure these rights, governments are instituted among men, DERIVING THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED; that, whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

. . . And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.



ABRAHAM LINCOLN

"Government By the People For the People." "This Union cannot prevail half slave and half Free." "The most important thing is this: Are we on the LORD'S side?"



PRESIDENT WOODROW WILSON

THE MAN OF DESTINY

TO MAKE THE WORLD SAFE FOR DEMOCRACY

School Scenes at the Christ Farm, Constructed and Maintained by Prayer Without Solicitation From Any Human Being.

CONTENTS:

		Page
The Wailing of the Lord		14
Wailing of Penitent Sinners		15
Foreword		16
Premonition		19
Introduction		23
Chapter I	—Commission	36
Chapter II	—Uncle Sam, the Ruler	41
Chapter III	—Uncle Sam, the Teacher	44
Chapter IV	—President Wilson's First Great War Speech	51
Chapter V	—President Wilson's War Message to Congress	57
Chapter VI	—Discussion and Peace Proposals	61
Chapter VII	—Definite Peace Statements Demanded	65
Chapter VIII	—Peace Proposals and Comment	71
Chapter IX	—Peace Proposals—Our Terms	74
Chapter X	—Uncle Sam's Lecture on Peace Proposals	79
Chapter XI	—Universal Suffrage; Universal Brotherhood	85
Chapter XII	—Magnanimity and Bravery of New York Women	88
Chapter XIII	—Woman at Work. Woman Reborn. War Work Among Women Workers	92
Chapter XIV	—A Message to Women of America; The American Mother	96
Chapter XV	—Two National Amendments; The Nation on Trial; National House-Cleaning	99
Chapter XVI	—United States the World Power; America Supreme in World Finance	103
Chapter XVII	—The Democracy of the North	109
Chapter XVIII	—German and Austrian Atrocities	118
Chapter XIX	—David and Galiath—"The Battle Is the Lord's"	125
Chapter XX	—Jerusalem, the Capital City of the World	131

Chapter XXI —Efficacy of Prayer—Prevailing Prayer Will Undo the Kaiser and Subdue the Turk 158

Chapter XXII —Efficacy of Prayer (continued); Prayer and Answer to Prayer—Personal Experience 169

Chapter XXIII —Efficacy of Prayer (Continued); Christian Consistency 172

Chapter XXIV —The Hand of God Revealed 181

Chapter XXV —Rabshakeh's Insolence—Hezekiah's Prayer —185,000 Assyrians Slain in a Night 187

Chapter XXVI —Ezra, the Model Priest, Minister, Pastor 200

Chapter XXVII —Ezra's Consistency 208

Chapter XXVIII —Ezra's Prayer and Confession 210

Chapter XXIX —Nehemiah's Solicitude, Prayer, and Confession—Divine Interference 213

Chapter XXX —Nehemiah—Model Statesman and Governor, Ruler 218

Chapter XXXI —Daniel—Greatly Beloved 226

Chapter XXXII —Achan, the Transgressor—Far-reaching Effects of Sin 232

Chapter XXXIII —Heaven—What It Is—Where It Is 236

Chapter XXXIV —Hell—What It Is—Why It Is 246

Chapter XXXV —At the Parting of the Road—Make Your Choice 253

Chapter XXXVI —God's Assiduity, Dexterity; Man's Accountability, Liability 259

Chapter XXXVII —Disastrous Failures—Moses 265

Chapter XXXVIII —Saul, the Recalcitrant 269

Chapter XXXIX —Summary — Victory Assured — Sacrifices Estimated and Compared—Duration of the War—Absolute Condition 275

Chapter XL —Jesus Christ Is Coming—The World Safe for Democracy 282

Conclusion —Whatsoever Things Are True 284

LIST OF ILLUSTRATIONS:

	Page
Frontispiece	2
George Washington	6
Abraham Lincoln	8
President Wilson	9
Scenes at Christ Farm	10
Oscar II, Founder of Democracy of the North	108
Gustavus V, King of Sweden	110
Gustavus Adolphus	112
Jerusalem From the South	132
David's Tower of Hippicus	134
Olive Trees in Gethsemane	136
The Church of the Holy Sepulchre	138
Damascus Gate—David's Tomb on Zion	140
Jerusalem From the East	142
Herodes Tempel	144
Jesus by the Sea of Galilee	150
The Angel of the Lord	188

WAILING OF THE LORD.

Oh that my people had hearkened unto me, and Israel had walked in my ways!

I should soon have subdued their enemies, and turned my hand against their adversaries.

The haters of the LORD should have submitted themselves unto him; but their time should have endured forever.

He should have fed them also with the finest of the wheat; and with honey out of the rock should I have SATISFIED thee. Ps. 81:13-16.

WAILING OF PENITENT SINNERS.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying: Sing us one of the songs of Zion.

How shall we sing the LORD'S song in a strange land?

If I forget thee, Oh Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Ps. 137:1-6.

If these wailing sinners had been as much concerned about Jerusalem while they were yet at home safe within its walls, as they were in Babylon, they would have escaped captivity.

At home in Luxury and Plenty, they RAILED.

In Captivity, ridiculed, they WAILED.

FOREWORD

Authors of books are expected to inform their prospective readers of the purpose and aim of the publication, so it becomes an obligation of the author of this book to do the same.

Briefly stated, then, this book is a SUBSTITUTE—the substitute of myself to do what I would do personally if personally I could be with the boys in the trenches, in the cantonments and with the wounded and sick in the hospitals.

Yes, and I also wish to say a cheering and reassuring word to fathers and mothers, brothers and sisters, who have said or are about to say farewell and Godspeed to their loved ones.

If I were young and strong I would start for France at the first opportunity. That letter from General Pershing (published elsewhere in this book), together with other information from the fields of battle, has touched the most tender cords of my heart. But now being 72 years old, that mission is out of the question. And yet I must try to do something more than to buy and sell a few war-stamps.

Unable, then, to do what I would most appreciate to do, I must resort to the next thing possible—engage my old Blickensderfer typewriter, for my hand is shaking some, making writing by pen rather hard and indistinct, in preparing the manuscript; and by the aid of the printer and binder I shall be able to do in part what I wish to do, and what I owe our beloved country, as well as to perform my duty to my LORD and GOD.

And I have written this book in simple every day language, just as I talk to my Young People's Bible Class, and as I used to teach my confirmation classes, so that everybody may understand.

The subject and theme are expressed in the title of the book: "UNCLE SAM, THE TEACHER AND THE ADMINISTRATOR of the WORLD." This is the GREAT AND GRAND COMMISSION. The Great and Grand Work before us is to CHANGE Monarchy, Imperialism, Czarism, Aristocracy, Bureaucracy, Autocracy, Plutocracy, and every similar or other kind of "isms" or "cracies," into a WORLD DEMOCRACY, ESTABLISHING GOVERNMENTS BY THE CONSENT OF THE GOVERNED, universal brotherhood, universal suffrage, EQUALITY, equal opportunity, equal responsibility.

That races and tongues may become units or states, based on self-determination without outside pressure, and these units or states to be united into a WORLD REPUBLIC with a Democratic Government for the maintenance of peace and harmony, and the promotion of education and development toward higher standards and nobler ideals, is the object.

As the individual is, so is the nation. To accomplish the great and grand things set before us, we must consider

Three Cardinal Requisites.

Our first concern is our RELATION to GOD, our Creator and Saviour and Judge. Respecting our relation to GOD we are

required to answer the following three questions:

(1) Am I WHAT GOD requires me to be?

(2) Am I WHERE GOD wants me to be?

(3) Am I DOING WHAT GOD wants me to do?

Or in other words:

Am I acceptable to GOD and pleasing in His sight respecting:

(1) My Being—mind, disposition, will, desires, attitude?

(2) My Station—location, position, vocation?

(3) My Activities—faithful, intelligent performance of duty, and equally consistent to abstain and to refrain from all things tainted and displeasing in the sight of GOD?

Upon these three cardinal requisites depend our efficiency to perform our great and grand commissions and obligations, and they enable us to enjoy life fully and to attain happiness in the consciousness of duties well done.

These three CARDINAL REQUISITES concern us all, from the President and his cabinet officers to all the Governors, and the legislative, judicial and administrative members and officers, down to every single citizen and individual, in our beloved country.

I have, therefor, had these CARDINAL REQUISITES in view in the writing of every chapter in this book. Take the chapter of Achan, for instance. Achan was a sneak and took things forbidden at Jericho. On account of that one "accursed thing" a battle was lost and thirty-six men killed. Think of it: A battle lost and thirty-six men killed because of the wrong doing of one man. Afterwards Achan and his whole family were slain as a result of this trespass.

O that we could comprehend the far-reaching effects of sin!

An instance: A domestic in a family in the East dressed to go out a certain evening. A daughter in the family noticed this and asked: "Where are you going?" "I am going to church. We have a prayer meeting for peace this evening at our church. We are going to pray that this awful war may stop," said the hired maid. "Oh, but you mustn't do that, for my father has already made two million dollars at it," said the daughter nonchalantly. How many battles will be lost, how many of our young men killed and mutilated, and how much capital wasted and lost by reason of this mercenary attitude? Do these men and that class of women gather at the Mercy Seat in our prayer meetings?

The study of the chapters relating to David and Goliath, Hezekiah, Ezra, Nehemiah and Daniel will open

The Way to Speedy Victory,

the Bible way, GOD'S way. And the Bible way which is GOD'S way we learn by persistent faith in prayer, so we have some chapters on prayer also.

Satan has deluded some poor sinners to deny the existence of a place called hell, so we have some chapters treating of

Heaven and Hell

intended to assist our Christian young men to answer these infidels and atheists, who deny immortality. Our young men will find that wherever there is a free will and a free choice, there must also be a heaven of rewards for right doing and a hell of punishment and torment for wrong doing. To deny this is equal to denying our own existence.

But the chapters treating of the restoration of Palestine and Jerusalem, and the restored and rebuilt Jerusalem as the CAPITAL CITY OF THE WORLD, will interest all true Christians most; for it is virtually for this high aim and purpose that we as a nation are in this war, though apprehended by only a few. And it is from that source our reward will finally come, as well as the great satisfaction and gratification of having participated in it. The Kaiser and the turk are in the way and must be removed, and we are called upon to remove them. MENE, MENE, TEKEL, UPHARSIN. Dan. 5:25. A. HALLNER.

Arboga, Cal., May 1st, 1918.

PREMONITION

What's The Matter?

What is this horrible war about? Who was the actual cause of it? What is the actual war-aim?

What about the Bible? What about the Bible prophecies?

What about LAW?

The existence and operation of NATURAL LAW is generally conceded.

Is there any likelihood of divine and moral law in existence and operation also?

How about the statement of the following law by the Apostle Paul:

"BE NOT DECEIVED; GOD IS NOT MOCKED.

"FOR WHATSOEVER A MAN SOWETH THAT SHALL HE ALSO REAP."

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

Can any substantial, prima facie evidence that this law is actually in existence, immutable, and in operation, tangibly demonstative, be adduced?

What is LAW? Law is—

(1) The expression of the WILL of the inhabitants in AGREEMENT.

(2) The expression of the WILL of inhabitants applied, enforced.

(a) The expression of the WILL of inhabitants applied and enforced in the compensation due to faithful service and efficient performance.

(b) The expression of the WILL of inhabitants applied and enforced in the punishment of delinquents and criminals.

What are the jails, penitentiaries, gallows and electric chairs? These are the expression of the SELF-PRESERVATION instincts of a commonwealth, the warning waymarks of communal disapprovement, the emblems of communal and national WRATH.

Positive and Negative Legislation.

We become cognizant of political laws and codes and municipal and communal ordinances and regulations through their administrative operation. Tangibly demonstrative effects prove absolutely a cause or causes.

National governments consist of two chief departments: the legislative and the administrative. The legislative departments—the National Congress, state legislatures, municipal boards of aldermen, communal boards of supervisors or communal boards of commissioners, and in smaller parts or districts by boards of directors.

The members of these legislative bodies are elected by the constituency within their respective territories, and therefore peculiarly familiar with the needs and wishes of their constituents. They are, therefore, supposed seriously to consider:

(1) WHAT IS GOOD for the territory concerned in general, and for each constituent part in particular, and to enact such laws, ordinances and regulations as will promote progress, welfare and happiness to the inhabitants; and

(2) WHAT IS BAD for the territory concerned, and to enact such laws, ordinances and regulations that will prevent injuries, subdue disturbances, suppress inimical influences; and, in general, to arrange and establish necessary protection for the safety of life and property.

From observation and actual experience, it is evident that legislation must be—

(1) Positive, Progressive.

(2) Negative, Preventive.

Positive progressive: to let loose and to direct for beneficial use all available resources.

Negative preventive: to construct barriers against evil influences, evil doings and evil doers. But in this the evil doer, from whom the evil emanates, whether it be evil influences, mental diffusion or evil doing, the physical exertion has to be grappled with; and if he can not be prevailed upon to desist, the doer has to be chained and penned up, just as we do with breachy, vicious animals.

Positive progressive resources we have in churches, schools, colleges, universities, industrial institutions and administrative agencies; and for negative preventive barriers there are courts, marshals, sheriffs, constables, police, jails, penitentiaries, gallows, electric chairs, etc.

THE FAMILY.

A State, Nation and Universe in Miniature.

The family is the CHIEF CORNER STONE of the State and Nation. As the family is, so is the State and Nation. The family is actually the Royal Court of the nation. Here the functions of legislation and administration are combined. Here laws are enacted and executed. Here obedience, loyalty, faithfulness, devotion and efficiency are compensated, and disobedience, disloyalty, evil-doing are punished. The good and faithful servant is rewarded, but the unfaithful, dishonest servant is discharged, shamed, delivered.

These functions emanating from the family extend to and through municipalities, communities, state, nation, the world and the universe.

The Universe.

The Universe! Can the analogy be traced beyond nations,

beyond this world of ours? Is there a universal mind, a WILL analogous to the will of terrestial beings?

This has been the subject for meditation and investigation by the author, and this book contains the result and the answers to numerous questions asked along this line.

This world war demands an answer. Solicitous fathers, loving mothers, devoted wives, sympathetic brothers, sisters and friends demand an answer. The human soul cannot be satisfied or find repose until the relation of our present and future existence is solved.

Is there a universal plan, resolved, established, and relentlessly prosecuted by a self-existent being, or beings, omnipotent, omnipresent and omniscient; a deity, which has expressed its WILL in a series of revelations, which heeded bring happiness, but unheeded and defied bring suffering and destruction?

Rationalism.

In the days of calm and prosperity, conjectures are many. Then Rabelais, Montaigne, Voltaire, Rousseau, Thomas Paine, Robert Ingersoll and other atheists may be interesting reading for thoughtless and superficial souls. But in coming face to face with death, these rationalists and infidels prove to be fiends instead of friends, destroyers instead of restorers, messengers from hell instead of angels from heaven.

This book is written with a view to encourage the father, mother, brothers, sisters, and friends at home, and the soldier boys at the camps and in the trenches. "What we are actually fighting for?" is the theme.

What Are We Fighting For? To save Belgium, Serbia and Roumania? Yes, that, but infinitely more than that. To establish DEMOCRACY throughout the world? Yes, that, but infinitely more than that. To crush militarism, to promote disarmament, to establish a world court or a league of nations, to maintain peace and harmony upon earth? Yes, that, but infinitely more than that.

Why was UNCLE SAM dragged into this horrible war? To maintain our national dignity and the freedom of the seas and protection for our commerce? Yes, that, but infinitely more than that. To save our allies, England and France and Italy, from humiliation and defeat, and to stem the German ambition and progress in subduing the world for its own aggrandisement and benefit? Yes, that, but infinitely more than that.

UNCLE SAM IS DIVINELY APPOINTED AND COMMISSIONED for a great accomplishment. And being assured that we are not vainly trying to induce God to come over to our side to approve our doings, but that we yielded to Him, to His will, and have come over on His side, there is and can not be any question as to the final result. The victory is ours.

The Consciousness

that we are in this war in behalf of our homes, in behalf of our beloved country, in behalf of God's chosen people, and FOR GOD in the restoration of the Promised Land and the re-building of JERUSALEM, the Holy City, which will in due time become the Capital City of the World, and to usher in the millenium, when "nations shall learn to war no more"—such being the object, the actual war-aim, so far as UNCLE SAM is concerned, we esteem it not only a plain duty but rather a great opportunity, a glorious privilege, as American citizens to participate in the realization of such high IDEALS and the accomplishment of such a world-wide transformation.

Great Rewards.

Great will be the reward lavished upon faithful participants, whether they are parents who sacrifice their sons, the faithful, devoted wife sacrificing her husband, the capitalist who converts his treasure into LIBERTY BONDS, or the boys and girls who sacrifice and convert their sweets and dainties and moving-picture show fun into thrift stamps, and, lastly, but not the least, the urchin who converts his roving wasted hours into useful pursuits, earning and investing pennies, nickels and dimes saved into THRIFT-STAMPS until the $5.00 limit is reached, and then another, and still another, and so on until every man and woman, every boy and girl, and every baby—by all means the babies—have become pecuniarily interested with UNCLE SAM and shall have a share with him in the triumph and glory at the CELEBRATION of the attainment of the object or aim pursued. Who would then like to be classed as a **non-conformist?** Not I, nor anyone of mine.

INTRODUCTION

"BACK TO THE BIBLE is the immediate DUTY of Christendom. It has risen in RENEWED MAJESTY shining a LIGHT CELESTIAL in the gloom of a world war."

So wrote the eminent scientist, Dr. Edgar Lucien Larkin, Director of Mt. Lowe Observatory, in the San Francisco Examiner recently.

President Wilson and the Bible.

The New Testament of the Bible, distributed among the soldiers, has a message from President Wilson on the first page, a message and a testimony from this SCHOLAR and advanced thinker, this close observer and practical teacher—this, together with and standing so prominently by the side of Dr. Larkin's, the eminent scientist's testimony, outweighs a thousand fold anything and everything the Bible critics may spit out from their foul throats. Truly and effectively did the Apostle Paul stigmatize these critics and expounders of the higher criticism when he writes to the Romans in this style:

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: AND THE WAY OF PEACE HAVE THEY NOT KNOWN. There is no fear of God before their eyes." Rom. 3:13-18.

How refreshing then, to see such men of learning and eminence as our beloved and honored President Woodrow Wilson, and the renowned scientist, Dr. Larkin, step forward and openly recommend the Bible as they do.

President Wilson's Message.

"The Bible is the Word of Life. I beg that you will read it and find this out for yourselves—read, not only little snatches here and there, but long passages that will really be the road to the heart of it.

"You will not only find it full of real men and women, but also of things you have wondered about and been troubled about all your life, as men have been always, and the more you read, the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the approval of the Christ, who gave everything for them; and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean.

"When you have read the Bible YOU WILL KNOW THAT IT IS THE WORD OF GOD, because you will have found it the key to your own heart, your own happiness, and your own duty.

"WOODROW WILSON."

"THE BIBLE IS THE WORD OF LIFE," is the testimony of the President. And further along in his message he says: "When you have read the Bible, YOU WILL KNOW IT IS THE WORD OF GOD;" know it from observation and personal experience, as you know your father, your mother, your brothers, sisters and friends.

And the author recognizes no other authority than the Holy Bible. This world war and everything connected with it is considered and treated from a Biblical point of view, as well respecting its cause as the time and conditions for peace and the results to be attained.

A General House-Cleaning.

When God sent His Son to earth the first time to establish a kingdom of "Peace and good will among men," He sent Him escorted by a few angels. "He came to His own chosen people, but they received Him not." They slandered Him; they defied Him; they scorned Him; they persecuted Him; they, at last, crucified Him. He was given to the world by His Father and He gave himself to the world to be done to as the world pleased. He came to reconcile the world with God, but the world refused to be reconciled. Instead of accepting God's offer and means for reconciliation, God's servant or messenger was dispised and murdered in the most disgraceful and agonizing manner that could be devised.

But having been made a sacrifice for the sins of this wicked world, He manifested by His holy life as well as in His suffering and death, God's mind and disposition and willingness to welcome the prodigal and showed the treatment he would receive if he would only return home and be reconciled. And leaving Himself for His Father's throne in heaven, He extended the invitation to all the world through His apostles by the Gospel Ministry. This has now proceeded for nearly two thousand years, preparatory to His return to the earth to establish His kingdom.

Preparation for Second Coming.

God is not going to send His beloved Son the second time to this earth without a thorough HOUSE-CLEANING. The weeds shall be weeded out. The chaff shall be gathered and burned. The net is to be pulled ashore, the fishes examined and segregated, the good to be gathered into vessels but to cast the bad ones away. Matt. 13:48.

The preparation of the earth and the inhabitants therein for the coming of Christ to rule as a king has just commenced. Prophecy is being fulfilled, as Dr. Larkin has so effectively set forth, and this is a warning to all peoples that the Bible is the inspired word of God, and that judgments and punishments will be meted out to transgressors in accordance with the plain statements of the Holy Scriptures.

This preparation, or to use a common expression, this house-cleaning process concerns the church of Christ in the first place.

"For the time has come that judgment must begin at the HOUSE OF GOD; and if it first begin with us, what shall be the end of them that obey not the Gospel of God?

"And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" 1 Pet. 4:17, 18.

How is the judgment of the HOUSE OF GOD, as here referred to by the apostle, going to come about? Answer: By trials and suffering.

"My son, dispise not thou the chastening of the Lord, nor faint when thou art rebuked by him.

"For whom the Lord loveth he chasteneth, scourgeth every son whom he receiveth.

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

"But if ye be without chastening, whereof all are partakers, then ye are bastards, and not sons." Heb. 12:5-8.

This chastening and scourging may be mental agony, anguish, wailing, and fasting and tears, effected by our own sins and shortcomings, by family sins, by community sins, by state and national sins. Christ wept, seeing the sins and destruction of Jerusalem. Paul wept when he saw enemies to the cross. Ezra, Nehemiah and Daniel wept when they saw the sins and the reward and consequences of sins among the Jewish people.

Weeping and Wailing.

If we were as subtle and susceptible to the prevailing conditions, and to what these conditions are bringing over Christendom, as the prophets of old and as Jesus Christ and His apostles were, there would be much weeping and wailing these days, much humiliation and supplication before God, much broken-hearted confession of sins, much evidence of a contrite spirit and true repentence, resulting in a gracious outpouring of the Holy Ghost and a new birth for efficient missionary work at home and among the heathens. Such attitude of the ministry and the churches would bring on a world revival, greater in scope and deeper and more searching in effect than any since the day of Penticost.

And this would prepare the church herself for the proper state and condition to meet her HEAVENLY BRIDEGROOM on His coming to earth to take possession of His kingdom. Furthermore, we would all have, O so many sheaves with us for the harvest, so many lost sheep and lambs back for the kind shepherd to cheer His loving heart.

Weeping and Gnashing of Teeth.

But if the church continues indolent, indifferent, careless, in Laodicean lukewarmness, refusing or being unfit to become the means or instrumentality to effect this house-cleaning of her own household, and in the community, state and nation, then God will resort to other means: The sword, famine and pestilence, as He

did with His own people of old, when Jerusalem and the Jews refused to listen to the warnings of their prophets.

If we refuse to heed His warnings, refuse to adjust our lives in conformity to His precepts and ordinances, refuse to honor His inspired word as the word of God—He will counteract our refusal by refusing to protect us from our enemies; and this refusal on His part is equal to a deliverance of us into the hands of our dreaded enemies, to kaisers and terrorists, one more brutal and blood-thirsty and cruel than the other, until we shall be thoroughly disgusted with our compromises with the devil and his entire array of perpetrators.

For, remember, there must be a clean sweep of everything corruptible before or at the coming of Christ to establish His kingdom.

One Thing We May, the Other Thing We Must.

If we prayerfully listen to the Holy Ghost; if we submit ourselves to an honest self-examination; if we consider, meditate upon, contemplate seriously the sinfulness of sin and the far-reaching effects of sin, as it is revealed to us in the garden of Gethsemane and on Calvary, disturbing the harmony of the universe, on earth and in heaven—if we thus seriously consider, meditate and contemplate, God's hand will be with us for our protection and salvation and against our enemies, and we may save ourselves, our families, our communities, our Nation. Blessed by God we become a blessing to others. THIS WE MAY.

But, on the other hand, if this our first opportunity and privilege is NOT realized, NOT attended to, results NOT attained, then the other thing MUST come; the thing now in evidence in France, in Belgium, in Serbia, in Roumania and Russia—the thing that happened to Israel, Samaria and Jerusalem when their and our God refused longer to protect an idolatrous, disobedient, iniquitous people. THAT WE MUST.

The First Great Victory.

The first and greatest victory must be attained at home, in our own hearts, among the Allies themselves. For as long as the PULPIT inculcates hatred, contrary to the teaching and example of Christ; as long as church members find greater enjoyment in theaters and playhouses than in the church and prayer meeting; as long as Sunday newspapers and novels, and Sunday parties and excursions have greater attraction than the Holy Bible, and greater force than holy assemblies and divine worship; as long as the saloons and the liquor traffic are allowed to prey on the bodies and the souls of men, and grain, given by Providence for bread to feed the hungry, is permitted to be converted into a body and soul destructive poison; as long as houses of prostitution are allowed to exist to poison the race; as long as gambling of any kind is not thoroughly suppressed; as long as the Paris fashion-craze and open breast and slit skirt iniquity is allowed to play on the vanity of women; as long as the France preventive and

birth control sins are permitted and practiced, interfering with and undoing God's direct order and plan in peopling the earth; as long as dance halls and similar pitfalls for the young are allowed to exist and operate anywhere in the land—in short: as long as our lives individually, socially and nationally do not strictly conform to the word of God, as it is expressed in the divine law by Moses and expounded by Jesus Christ in His sermon on the mountain and His teaching and example during His life, THE ALLIES WILL BE HARASSED BY THE KAISER OR SOME OTHER TERRORISTS. Rebellion and national and international disturbances are boiling everywhere. But there is nothing that will or can restore order out of chaos save the mighty hand of God.

We Can Not Successfully Fight God and Kaiser at the Same Time.

No; we cannot fight the Kaiser and the LORD GOD of Heaven at the same time. Sooner or later we will discover our mistake if we insist on it.

THE KAISER WOULD NEVER AT ANY TIME OR ANYWHERE HAVE HAD THE UPPER HAND WERE IT NOT FOR OUR SINS AND INIQUITIES.

But the conditions had degenerated fearfully among civilized peoples or nations. In Germany philosophy and the higher criticism had undermined confidence in the Bible, and KULTUR had been substituted for the Gospel of Jesus Christ. This blasphemous heresy spread all over the Protestant nations and peoples and weakened, almost blotted out, the moral accountability and responsibility to God. We have now found out what this much lauded KULTUR amounts to. German atrocities, rape and murder, and the agony, despair and cries of innocent victims stand forth in bloody array to testify.

"YE SHALL KNOW THEM BY THEIR FRUITS. DO MEN GATHER GRAPES OF THORNS OR FIGS OF THISTLES?

"Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that BRINGETH NOT FORTH GOOD FRUIT is hewn down and cast into the fire.

"WHEREFORE BY THEIR FRUITS YE SHALL KNOW THEM." Matt. 7:16-20.

Bastard-Kultur-Tree and Fruit.

So it came to pass that German philosophers and divines discovered a wonderful seed in a refuse pile called higher criticism for scientific or rather common sense study of the Bible. This refuse pile contained remnants of all kinds of paganism from Buddhism to Mohammedanism and Kantism down to Wellhausenism.

This seed scientifically and analytically examined was pronounced as belonging to the genus KULTUR, the tree was so named from the seed. Planted in the German soil of constructive theology and fertilized by an English product very effective and

easily and cheaply attainable, Darwinism by name, and watered by copious showers of self-aggrandizement, and, lastly but not the least, invigorated by the warming rays of the sun of world supremacy, not forgetting the refreshing, invigorating breezes of superior excellence, indomitable resolution and world dominion, the tree grew until it reached the skies and spread its branches all over the world, bearing twelvefold fruit every month of the year, and abundantly for all the people and for all the various institutions of the world. The fruit is large, rosy, very beautiful to look at and of delicious flavor to all people of the BASTARD FAMILY or race. But to a certain other class of people, known as Covenanters or Pilgrims, because they have started out from the land of destruction and are on the way to the CELESTIAL CITY, to them, the appearance of this fruit is abominable and the taste of it nauseating.

However, the nations are now experiencing the after effects of that "kultur" fruit—no, call it by its right name: the Bastard fruit.

But it had to come to this. It required just that much to convince our high institutions of learning, our theological seminaries, our newspaper editors, our churches and people in general of the effects of this bastard-kultur fruit, to open their eyes to its actual abominable appearance and its nauseating taste and the infectious inhibition.

An Awful Price.

Think of the awful price the world now has to pay for the partaking of that deceitful degenerative fruit. How many of her best sons has England already sacrificed, and how many more will she? How many of her sons will America have to sacrifice to the same idol?

This is a question the answer of which is anxiously looked for by thousands of loving and devoted mothers and wives to-day. The answer is near at hand. And here it is as surely as God is God and His word is true. Listen:

God's Purpose Attained.

AS SOON AS GOD'S PURPOSE RESPECTING HIS CHURCH AND THE PEOPLE HAS BEEN ATTAINED WILL GOD'S HAND BE OVER US FOR PROTECTION AND ACAINST OUR ENEMIES TO DO ANY HARM.

Or, in other words, when we are willing and ready to return to the Bible and to acknowledge its contents not only to contain the word of God but to be the inspired word of God, then the God of the Bible will become "our refuge and strength, a very present help in trouble. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and he cutteth the spear in sunder; he burneth the chariot in the fire." Ps. 46:1, 9.

Democracy a Side Issue.

The able and venerable editor of the Louisville Courier-Journal, Mr. Henry Watterson, well known in the United States and England, wrote a remarkable Christmas message and published it in his journal, in which he gives expressions to truths that will live forever. Commenting on the war and war-aims, he writes:

"Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion.

"Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and him crucified; the bed-rock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle.

"The Kaiser boldly threw down the gage of battle—infidel Germany against the believing world—Kultur against Christianity—the Gospel of Hate against the Gospel of Love. Thus is he Satan personified—'Myself and God,' merely his way of proclaiming it—for his 'God' is Beelzebub, the Angel of Destruction, his creed the devil's own, his aim and end a hell on earth. Never did Crusader lift battle-ax in holier war against the Saracen than is waged by our soldiers of the Cross against the German. The issues are indeed identical.

"If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion. That eliminated leaves the earth to eternal war. For fifty years Germany has been organizing and laboring to supplant it with Kultur, the genius of Infidelity. Her college professors have been obsessed with it. Her universities have seethed with it. In acclaiming 'Myself and God,' the Kaiser has put the Imperial seal upon it. When our armies have run it to its lair—when they have crushed it—naught will have been gained unless the glorious Banner of the Cross is hoisted—even as Moses lifted up the serpent in the wilderness—and the misled masses of Germany are bade to gather about it and beneath it as sadly they collect the debris of their ruin for the reconstruction of the Fatherland.

"Let every American soldier swear this day—this Christmas morn—that he will link him and his with the Christ-child—the Light of Love—that suffered under Pontius Pilate, was crucified, dead, and buried, that descended into Hell, that the third day arose from the dead and ascended into Heaven, and sitteth on the right hand of God, the Father Almighty!"

Thank God for such a clear, unbiased testimony by this godly editor, who cannot help but to exert a beneficient influence to a large circle of readers. If all editors and all professors, teachers and ministers believed as he does and stood as steadfastly by the standard of the CROSS as he does, the populace would soon be won over for Christ and saved and ready to meet the King in His glory. What responsibility there rests upon public men, and newspaper men especially, for they reach more people than any other class of teachers!

Another bright and shining star in the darkness is General Pershing. He has written a letter to the headquarters at Washington, a copy of which has been sent to the various church societies, synods, conferences, etc. as follows:

More Chaplains for the Army.

"The office of the Sacramento church federation has just received a copy of a cablegram from General Pershing, emphasizing the great value of thoroughly equipped chaplains and urging an increase in their number. This message from General Pershing ought to strike a responsive chord which will bring applications from some of our strongest men. The general's recommendation as to the number of chaplains coincides with the bill now in Congress, introduced by the federal council, calling for one chaplain for every 1200 men.

To the Adjutant General, Washington.

For the Secretary of War.

"1. In the fulfillment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. **I believe the personnel of the army has never been equaled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude borne of great courage and lofty spiritual ideas.** Counting myself responsible for the welfare of our men in every respect **it is my desire to surround them with the best influence possible.** In the fulfillment of this solemn trust **it seems wise to request the aid of the churches at home.**

"2. To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances.

Appointees should of course be subject to discharge for inefficiency like other officers of the national army.

"It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct and enlarge their work into co-operative and useful aid to the troops.

"(Signed) PERSHING."

In general Pershing's letter, we notice this remarkable sentence:

"I believe the personnel of the army has never been equaled and the conduct has been excellent, BUT TO OVERCOME ENTIRELY THE CONDITIONS FOUND HERE requires fortitude borne of great courage and LOFTY SPIRITUAL IDEAS."

And again: "It is my desire to SURROUND THEM with the BEST INFLUENCE POSSIBLE." * * * "It seems wise to request the aid of the Churches at home."

Let us be thankful that we have our General Pershing with our boys in France. A writer, evidently an atheist, writes in the San Francisco Examiner in an alarming tone, indicating the kind of influence surrounding our boys in France, which our excellent chief guarding general is anxious to guard our boys against. Thus he writes jubilantly:

Danger of French Skepticism.

"The return of our million crusaders will galvanize us as by an electric current, shocked into living. A thousand new impulses will be given to our national veins. The message of beauty and of fearless thinking will be delivered by a million young, impressionable men, and the bats will flutter in alarm in a thousand cobwebbed belfries and educational attics.

"When Johnny Comes Marching Home Again, after contact with the keen French mind, after digging into the soil of Rabelais, of Montaigne, of Voltaire, of Rousseau, of Diderot, of Balzac, of Fourier, and of Anatole France, after acquiring the free Gallic outlook upon life and drinking anew of that fount of the American Revolution, he will have a fresh tolerance for life and a fresh hatred of sham that will make him a formidable home missionary.

"Even now one hears the thunderous footsteps of the onward marching intellectual emancipation—the new learning—the American renaissance."

Notice the kind of soil he hopes our boys will be digging in: Rabelais, Voltaire, Rousseau, and the others enumerated, every one a full-fledged infidel. Notice the following sentence: "The message of beauty and of FEARLESS thinking will be delivered by a million young impressionable men, AND THE BATS WILL FLUTTER IN ALARM IN A THOUSAND COBWEBBED BELFRIES AND EDUCATIONAL ATTICS." Notice the slap at the churches and theological seminaries of the land in these words:

"The bats will flutter in alarm in a thousand cobwebbed belfries and educational attics."

The inference is that our soldier boys will return home to their Christian loving mothers, who have prayed for them and will rejoice at their safe return, fully developed infidels, renouncing their mother's religion and their mother's God.

But General Pershing has found out that infidels do not make good soldiers. These monkey-descendents have no ideals to live or to sacrifice themselves for.

No; it is the Christian religion, the Gospel of our Lord and Saviour Jesus Christ, that points out and prepares for habitation in the Father's Mansions, and divine inspiration that gives courage, fortitude and endurance.

King David's Experience.

First Experience:

The condition of the blessed, genuine Happiness:
Blessed is he whose transgression is forgiven,
Whose sin is covered.
Blessed is the man unto whom the Lord
Computed not iniquity, and
In whose spirit there is no Guile.

Second Experience:

When I kept silence, my bones waxed old through my roaring all the day long.
For day and night thy hand was heavy upon me.
My moisture is turned into the drought of summer. Selah.

Third Experience:

The pressure of GOD'S HAND brings acknowledgment of sin and confession:
I acknowledge my sin unto thee, and
Mine iniquity have I not hid.
I said:
I will confess my transgressions unto the Lord;
And thou forgavest the iniquity of my sin. Selah.

A Lesson Well Learned.

For this shall every one that is godly pray unto thee in a time when thou mayest be found, surely in the flood of great waters they shall not come nigh unto him.

Better Than German Kultur.

Thou art my hiding place;
Thou shalt preserve me from trouble;
Thou shalt compass me about with
SONGS OF DELIVERANCE. Selah.

Covenant Renewed.

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eyes." Ps. 32: 1-8.

This is God's answer to David's supplication and prayer. Since David humiliated himself, confessed his sins and received forgiveness, a change of mind, heart, disposition and conduct had taken place, and he had become docile, and subservient to the teaching and the will of God, and so susceptible to divine influences that a wink of the eye or the nod of the head was sufficient for him to take notice and to remind him of his duty.

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he may have mercy upon us." Ps. 123:2.

Victory Without Bloodshed.

When our "kaisers," kings, presidents, governors, legislators, and administrators shall bow before GOD as David did; when they shall acknowledge and confess their own and community, state and national sins as Hezekiah and Nehemiah did; when the church shall see, acknowledge and confess sins, broken hearted, fasting, wailing and weeping as Jeremiah, Daniel and Ezra did; when the populace shall gather willingly and listen attentively to the reading and expounding of the law and the Gospel now as in the days of the great and transforming revivals in the days of Hezekiah and Nehemiah—WHEN THESE THINGS COME TO PASS, THEN WE SHALL HAVE GLORIOUS VICTORY WITHOUT BLOODSHED.

The Lord's Proclamation.

We have heard Proclamations and Messages by President Wilson, we have also heard announcements and regulations from the food-administrator, Mr. Herbert Hoover, and we have listened with reverence and submission to both—now let us listen with as much reverence and submission and obedience to the following message by the LORD GOD of heaven:

"Oh that my people had hearkened unto me, and Israel had walked in my ways!

"I should SOON HAVE SUBDUED THEIR ENEMIES, and turned my hand against their adversaries.

"The haters of the LORD should have SUBMITTED THEMSELVES unto him: but their time should have endured forever.

"He should have FED them also with the FINEST OF WHEAT: and with honey out of the rock should I have SATISFIED thee." Ps. 81:13-16.

And again:

"Thus saith the LORD, thy Redeemer, the Holy One of Israel: I am the LORD thy GOD which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:17, 18.

UNCLE SAM

The Teacher and the Administrator of the World

The Fundamental Principle:

Government by the Consent of the Governed

Theme: Universal Brotherhood—Universal Suffrage—
Equality.—
Administration:—Equal Opportunity—
Equal Responsibility—Protection for the
Weak against the Encroachment of the Strong.

CHAPTER I.

The Divine Commission.

THUS saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

I will go before thee, and make the crooked places straight; I will break to pieces the gates of brass, and cut in sunder the bars of iron;

And I will give thee the treasures of darkness, and hidden riches in secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.

For Jacob, my servants sake, and Israel, mine elect, I have even called thee by thy name; I have named thee, though thou hast not known me.

I am the Lord, and there is none else, there is no God beside me; I girded thee, though thou hast not known me;

That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

I form the light and create darkness; I make peace, and create evil, (Heb. "ra," translated "sorrow," "wretchedness," "adversity," "affliction," "calamities,"—never sin.) I, the Lord, do all these things.

Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together, I, the Lord, have created it.

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou? or thy work, He hath no hands? * * *

Thus saith the Lord, the Holy One of Israel, and his maker. Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded.

I have raised him up in righteousness, and
I will direct his ways;
He shall build my city, and
He shall let go my captives,
Not for Price nor Reward,
Saith the Lord of Hosts. Isaiah 45:1-13.

The remarkable thing about this prophecy is that it was given nearly 200 years before the thing prophesied happened. Another similar event is recorded in 1 Kings 13.2, "And he (the prophet) cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be born unto the

house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

Now turning to 2 Kings 23: "And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words."

But this fulfillment of the prophecy occurred 300 years after the prophetic proclamation.

The prophecy respecting Cyrus has a peculiar application to our president, now the Ruler of these our United States of America.

God Almighty, Lord of lords, King of kings, the Supreme Ruler of the Universe, is working along lines of carefully thought out plans, leading toward the objects and ends in His wisdom predetermined.

When the children of Israel continued in their evil ways, and would not listen to the warnings by the prophets, God decided to withdraw His protecting hand, and to allow the ambitious King of Babel, Nebuchadnezzar, to subjugate the whole Jewish nation and to bring them captives to Babylon, there to remain in captivity for 70 years. The Caldeans were also allowed to tear down the walls and to destroy the temple of Jerusalem.

But as this destruction was foreseen and inevitable, by reason of the wickedness and iniquities of the inhabitants, the limit was also forestalled, and the means for the rescue and liberation of the captives, and the rehabilitation of Jerusalem and the holy land was determined upon.

The analogy is apparent. As luxury, indolence, covetousness, pride, fashion-craze, pleasure-craze, sabbath-desecration among the people, higher criticism, disregard for the Bible, kultur or the building of character by philosophic theories instead of Gospel by the church, and Prussian militarism, exciting increase in armaments and consequent increase of tax burdens—seeing all this and all it implies, ripening for the harvest of bloodshed, famine and pestilence, this tri-une recompense for such doings, attitudes, conditions; but

God in His great mercy **pre-arranged a deliverance** and for this purpose **a deliverer.**

So we hold that the nomination and election of Woodrow Wilson for President of the United States of America, by the electorate, was done according to divine appointment, and foreordination.

Warrior, Lawyer, Teacher.

This is the more evident from the fact that there was a warrior, a lawyer and a teacher in the race, and the divine choice was the teacher. So when Mr. Bryan threw his whole influence and

strength in favor of Woodrow Wilson in the nominating convention, and won for him the nomination, he was moved to do that by the spirit and power of God.

For the warrior's mind is bent on subduing enemies; his ambition is to attain victory, and to divide spoils, while the lawyer's mind is limited to narrow lines; to convict criminals and to prove innocence of the guiltless.

The Teacher Predominates. The training of the teacher, on the other hand, is to educate, to mould, to fashion, to correct, to convince, to discipline with a view to improve, to develop, to elevate, to ennoble, to equip, aiming at efficiency, usefulness, higher standards, nobler ideals and greater attainments.

This peculiar training places the teacher on a higher plane, a more elevated altitude, enabling him to have and to take broader views, to analyze more thoroughly and carefully, to gather in details, to make comparisons, to form opinions and to pass judgments.

Not only this, but the teacher has also a greater mastery of the language, being better able to make statements, to demonstrate, to produce and to present convincing facts, thereby winning confidence and respect, and drawing multitudes toward himself as a common center.

Knowledge in History.

"No citizenship can exercise a rightful influence upon its neighbors if it lacks historical conception of itself as a continuing community, and fails to regard its neighbors in a similar light," says the Cleveland Plain Dealer. "The United States will play a large part in determining the fate of Alsace-Lorraine and of the Balkans. It will have a hand in deciding what shall become of Italia Irridenta, of Poland, and of those who groan under the Turkish yoke. It can not render here the service which it owes humanity, if it works in the dark. And in any democracy the judgment of the people, their sense of right and wrong, their knowledge of the facts in the case, must rule the decisions of their accredited representatives.

"Here is the history teacher's notable opportunity, his chance to render his community a service of incomparable worth.

"America has passed the day when an indifferent provincialism is either serviceable or safe. If Americans are to take an intelligent part in the struggle to safeguard the liberty of mankind, they must know something of that struggle in the past, must have an inkling of how and why great Powers have risen and waned, not merely for forty years, but for as many centuries. They must know of past imperialisms and past democracies, of what a fight in Mesopotamia may mean, what that along the Vardar and the Piave, must have some understanding of what men fight for along the Dvina and the Yser, and along the upper Rhine * * *

"The history teacher * * * must not neglect this unprecedented opportunity to mould, sanely and honestly, the thoughts of those whose votes will soon control the nation."

President Woodrow Wilson measures up to this standard elegantly, as will be substantiated by the following:

BRIEF BIOGRAPHY

"WOODROW WILSON, Ph. D., Ll. D., Litt. D: American educator and historian; born in Staunton, Virginia, December 28, 1856. Graduated from Princeton in 1879; he studied law in the University of Virginia, and practised at Atlanta, Georgia, in 1882 and 1883. After special studies in history and politics at the Johns Hopkins University (1883-1885) he was an associate professor at Bryn Mawr in 1886-1888; in 1888-1890 professor in history and political economy in the Wesleyan University; and in 1890 he was appointed to the chair of jurisprudence and politics at Princeton. After the resignation of President F. L. Patton in 1902, he was elected president of the University, the first layman so chosen."

He contributed largely to periodicals on administrative and political subjects, and took high position as a scholar and author by a series of works, including: "Congressional Government," "A Study in American Politics" (1885), which gained for him recognition on both sides of the Atlantic, and in England was taken as authoritative on American Institutions; "The State Elements of Historical and Practical Politics" (1889), a standard book; "Division and Reunion 1829" 1889 (in 1893); "An Old Master," and other political essays (1893); "Mere Literature" and other essays (1896); "George Washington" (1896)), and a "History of the American People" (1902), a five volume publication in many respects the most satisfactory compendious narrative of the political history of the United States. He was also a contributor to "The National Revenues" (1888), a volume of essays by American economists."

Acquitting himself, in his high position as a University President, as a reformer, a man of the people and for the people, he was elected Governor of New Jersey in 1909, and making good, he was elected President of the United States on the Democratic ticket in 1912 and re-elected in 1916.

If we believe in Providence in the selecting of Joseph to become a savior to his father's house; Moses' rescue and education in the wisdom of Egypt and his training to become the leader from bondage to liberty for a chosen people; Joshua to subdue the Caannanites and divide the Promised Land among the tribes of Israel; David to be King; Solomon to build the Temple; and the Persian king Cyrus to liberate the captive Jews—if we actually believe the Bible, and acknowledge the cited occurrences as Providential, then we must admit, yea, verily believe

That the SUBTLE, PENETRATING MIND of Woodrow Wilson has been especially and carefully trained providentially for a

special occasion, and that when the occasion came, the God of Heaven, knew where He had His servant.

Notice the way of Providence:

1. A thorough comprehensive education.

2. Engaged as a teacher, thereby reviving and making useful, profitable, his knowledge, at the same time affording opportunities to study human nature, to admonish, correct, discipline.

3. University President, Principal, Governor, Ruler of an institution.

4. Governor of a State; a wider range, new obligations, responsibilities, executive activities in a commonwealth.

5. President under two years of quiet to become acquainted with all the functions of Government and diplomacy, and again two years of observation and the guidance of the destiny of the genuine, the purest, the most ideal democracy of the world, and therefor entrusted with the teaching and the administration of the world.

This being so, what blessed opportunities, what tremendous responsibilities!

When he speaks, the world listens to him, when he moves and acts the world looks at him.

May both precept and example be such that heaven can and will approve of them.

It devolves upon the church of Christ to uphold the hand of the President with fervent prayers and supplication for divine guidance in matters of both saying and doing, in order that developments and final results may be in harmony with New Testament Gospel Standards.

Is the church itself equal to the occasion? Or shall it be necessary for Providence to thunder from heaven with thunderbolts of the sword, famine and pestilence to awaken the church from its slumbers and lethargy?—See God's Assiduity, chapter 36.

CHAPTER II.

UNCLE SAM

The Most Absolute Ruler in All the World.

In the previous chapter we observed that President Woodrow Wilson attained the high office of President of the UNITED STATES by DIVINE appointment, ratified by the vote of the AMERICAN electorate.

Thus GOD Almighty, the ruler of the Universe, and the American people, the most resourceful nation of the world, are a unit in the choice of our national representative and leader; for he is actually and substantially our REPRESENTATIVE IN AND BEFORE THE WORLD, and our LEADER in thought, in comprehension, in expression; the Pilot at the helm, the Captain on the bridge.

The most stable Government. UNCLE SAM has also the most stable Government, the most practical Government, the most IDEAL Government of all Governments in the world.

The reason is that this Government was built on a foundation of fervent prayers and godly meditation, and baptized in the Jordan of tears by our Pilgrim Fathers, while other nations and their governments were established, and policies, legislation and administrations were framed, shaped and fashioned, according to the notions, whims and passions of relentless despotic conquerors, pretending caste and autocratic classes, somewhat modified by development and unmitigated popular demands.

In UNCLE SAM'S domain and commonwealth, we find a Government with absolute firmness and stability, unmoved by the fluctuations of popular currents and spasmodic upheavals; and yet a Government absolutely Democratic, flexible, compliant; a government which is the chosen servant of the people, simply the ADMINISTRATOR of the COMMONWEALTH.

This distinction was never more distinctly illustrated than now under the pressure of this war. In this respect the American Review of Reviews for January, 1918, has a very interesting article, comparing our Government with the Government of our Allies. Calling attention to the conditions in Europe at the reassembling of Congress, December 4th, it is asserted that President Wilson's Message was awaited with peculiar interest, and continues:

"There was as much interest in Europe as in America concerning what President Wilson might disclose and might recommend.

"It is important to understand that Mr. Wilson can not subject American policy or American action to any decision of any foreign governments whatsoever, and that he speaks and decides from the American standpoint. If the British and French statesmen have the better vantage point for knowing some things in detail, by reason of their proximity to the fighting fronts, the government

at Washington derives an advantage of its own from its larger perspective and its better-poised opportunities to study the whole situation.

National Leadership Contrasted.

"Several considerations should be kept in mind by those who would understand the full import of President Wilson's decisions," continues the American Review of Reviews.

"In the first place, he is the executive head, the leader in policy-making, and the commander-in-chief of the armies and navies of the most resourceful of all countries. No other important country has a ruler, whether seated by divine right or by the choice of fellow-citizens, whose immediate range of power is so wide and untrammeled as that of the American President. The French President has dignity and quiet influence, but almost no power to shape policy or to direct action. French cabinets, dominated more or less by a Premier, have much power, but they exercise it from day to day subject to the uncertain support of the Senate and the Chamber of Deputies. During most of the war period Briand had been Premier, then came Ribot, after him Painleve, and now we have Clemenceau—while still another cabinet and a fifth war premier may come to the front within a few weeks or a few months. In England, the king has little either of power or of active influence, while having the virtue of being at once unobtrusive and patriotic, it is said that King George fully accepts the republican trend, and is quite prepared to have his children take their places as equal fellow-citizens with their millions of countrymen. Within recent years the House of Lords has lost some of its actual power, while it holds its influence by the reason of its great ability and experience of many of its members."

Change of government has taken place in England as well as France during the war. Mr. Asquith was Prime Minister during the first years of the war, and when he with his cabinet fell, David Lloyd George was appointed and formed a new cabinet, and may serve as long as he is supported by the House of Commons.

But our President, elected by the American citizens, appoints his own cabinet and heads of Departments, and maintains them uninterruptedly during his term of office, irrespective of ratifications or rejections of Government policies, propositions or recommendations, while in England or France, the rejection of a government policy, proposition or recommendation, or, in other words, the rejection by their legislative Chambers of a Government program means either the appointment of a new Prime Minister and by him the appointment of a new cabinet, or an appeal to the electors for ratification, which means the election of new Chambers or Parliaments, which is a cause of great disturbance and confusion, and loss of time.

Compare the Stability of the American Government with this wiggling uncertainty, which has a tendency to induce the Premier and his cabinet to cater to certain leaders and cliques to maintain his or their position.

SO THEN, THIS STABILITY OF OUR AMERICAN GOVERNMENT, SO WISELY INSTITUTED AND ESTABLISHED BY OUR PILGRIM FATHERS, PLACES UNCLE SAM IN AN ELEVATED, UNSHAKABLE POSITION, QUALIFIES HIM TO BECOME TEACHER AND ADMINISTRATOR OF THE WORLD, WORTHILY AND BOLDLY PRESENTING HIS OWN GOVERNMENT AS AN IDEAL PATTERN, AND HIS OWN INSTITUTIONS AS MODELS OF EXECUTIVE EFFICIENCY AND INGENUITY.

What UNCLE SAM has done for himself, he can likewise do for others and it is his opportunity and obligation to do it.

CHAPTER III.

Uncle Sam's Position as Teacher and Administrator of the World Ratified.

A voice, a petition and a vote from China. The leading Mohammedan Priest from North China, the Eminent Abu Baks, assures President Wilson of the loyalty of the Chinese Mohammedans to the cause of the Allies, denouncing the action of the German Emperor, the Sultan of Turkey and other leaders.

President Wilson's WISE GUIDANCE this Mohammedan priest asks for the Chinese Republic "in its weakness to enable it to settle its domestic difficulties and to bring harmony and comfort to the masses." His opinion of the German Emperor and his respect for his compurgator, the Sultan of Turkey, he records in plain language as follows:

"The German Emperor became great in his pride for conquest, and in the possession of a great army and navy, until he looked upon other rulers with the eye of envy and hatred, and he did not scruple to add new horrors to war, although the use of submarines was forbidden by international law.

"If he should, however, cease this sort of warfare and make peace with other nations, God might still preserve his Government and others might then look upon him with favor and ask God to grant him mercy. In this prayer Moslems, Jews, and Christians might join. Now is the time when he should repent. Now is the fitting opportunity for expressing his regret.

"But as for the Sultan of Turkey, in inverse proportion as he has wisdom, and knowledge, and power, he has not shown the least judgment in the direction of the affairs of his kingdom. The present crisis of affairs in the great world, although it might strike fear among those who love deceit and continue to use flattery with him, should not have dismayed him. His flatterers were not sincere toward God. If he would drive away these evil counselors, welcoming those who were sincere, the true lovers and patriots of religion, then, perchance, his kingdom would be restored to peace."

The American entrance into the war is confidently looked upon as the final stroke to destroy the pride of Germany, and he continues:

"Since Mohammed the Prophet (upon him be peace!) has declared, 'Tread upon the proud until he forget his pride,' therefore we continue the war until they repent. But, alas! Some think the war will last a long time, which may God prevent Surely, if the war continues this will not be in accordance with your noble principles of humanity. Alas! Our Chinese Republic has already been compelled to do what your honorable Government has done, but we are persuaded that our country is weak in its condition, and disturbed internally by matters which occupy its attention.

"Now, such conditions are not in accordance with the will of the Creator. Very frequently our Chinese Republic is glad to fol-

low the example of your noble Government, just as the members of the body do its head. So if you will give the word, we will follow. If you are patient, we will continue to be patient. We do not ask anything from you save the favor of using your influence to quench the fires of war in the world, and so you will secure everlasting remembrance. As God says in the Koran, 'Is the reward of good anything else than lasting good?' He also says: 'Verily the mercy of God is near to those that are good.'

"Now, such conditions are not in accordance with the will of the Creator.

Notice the Following Sentences:

"Very frequently our Chinese Republic is glad to follow the example of YOUR NOBLE GOVERNMENT, JUST AS THE MEMBERS OF THE BODY DO ITS HEAD.

"So if you will give the word, we will follow.

"If you are patient, we will continue to be patient.

"We do not ask anything from you save the favor of using your influence to quench the fires of war in the world, and so you will SECURE EVERLASTING REMEMBRANCE * * *

"We, therefore, turn to you and hope THAT YOU WILL ARRANGE AND GIVE US GOOD ADVICE for the future affairs of our Republic, in order that prosperity and safety and peace may come to us speedily."

Great Compliment:

No country or Government in the whole world ever received such complement as that. What great opportunities are placed before us and what greater responsibilites are entrusted to us! How important for UNCLE SAM to arrange well his own household, to dress well and to clean up and to keep clean his own surroundings!

A Voice and a Vote from Russia.

Messages of felicitation upon the union of the United States and the new Russian democracy in the cause of justice, exchanged by President Wilson and Madame Catherine Breshkovskaya, chairman of the Russian committee on civic education, and called the "grandmother of the revolution," have been made public.

Madame Breshkovskaya cabled:

"We Russian citizens have been receiving from the American people so many tokens of friendship and expressions of good will to help Russia in her hour of difficulties that we feel an imperious desire on our part to say to the great democracy of the United States how near to our hearts is the union with that democratic people and how fervent the wish to preserve that union and friendship so long as our nations last.

"America as well as Russia is a young country, in comparison with other great states. Our power is fresh and full of energy. The heavy blows we have received during our history have hardened our strength and made us enduring in the struggle with the stern conditions of today. Let us then look courageously into the

face of our future and let us devote all our strength to the creation of a new life, based upon justice and mutual trust, life, free and bright, built upon the foundation of universal education and love.

"Trusting in the teachings of science and knowing that the common welfare of all people is best served solidly together we have organized ourselves into a committee of civic education. A widespread education is necessary to make Russia an orderly democratic country. We plan to bring this education to the soldiers in the camps, to the working men in the town and to the peasants in the village.

"We greatly appreciate the willingness of our elder brother and democracy to aid us in building a true democracy that will guarantee our liberties and give to all in Russia equal opportunity. The Russians on our part are ready to be useful to our brethern on the other side of the ocean and defend together with their liberty and our common welfare from the assaults of whatever enemies may come. Long live our union and friendship."

A Voice and A Vote From Poland.

"With the progress of the war every true Pole has long ago come to the conclusion that a victory of the Central Powers would be synonymous with 'Finis Polonioe.' Recent events in Russia totally eliminate that country, at least for the present, from among the representatives who will determine the future state of Poland. Our hope as to the future of Poland rests wholiy upon a victory of the Allies, in whose cause we believe with our utmost strength. **Inasmuch as the deciding voice in determining the future of nations will be held, undoubtedly, by the United States and its great President,** the hope grows, within us every day that in accordance with the words of Mr. Wilson, a Poland—united, free, and independent within its former boundaries—will be one of the main conditions of peace. The United States through its President will aid Poland as formerly Poland through her heroes aided the United States in securing its independence."

"Prince Lichnowsky, who was the Kaiser's Ambassador in London at the outbreak of the war, recently published an article on the Polish question, which, he says 'actually constitutes for us Prussians a vital question both in war and peace * * * With it stands or falls the position of Prussia and the Empire as a great Power.'

"This means that if Prussia retains her Polish provinces she will remain a great Power, at the expense of Poland; if Polish provinces should be taken from Prussia and returned to Poland, then Prussia and the German Empire will cease to be a great Power.

"President Wilson said on January 22, 1916, that 'statesmen everywhere agree that Poland should be united, made independent and autonomous.' The word 'united' means that the territory of which Poland was deprived through the partitions should be returned to Poland. This would include 'Russian' Poland, Galicia,

which is under Austria, and the Polish territory annexed by Prussia, whereby Prussia's power was almost doubled and Prussia became a great Power, to wit: Upper Silesia, Posen, West Prussia, and East Prussia.

"Prussia will never restore this Polish territory to Poland, unless compelled to do so. Compulsion implies defeat in war. The Polish question can, therefore, be correctly and satisfactorily solved only by the defeat of the Central Powers. The Polish nation understands the problem quite well, and, always having had a friendly feeling for France, England, Italy, and the United States, now still more sympathizes with the Entente Powers. Poland unfortunately is not in position to support the Allies actively.

Restoration of Poland Will Curtail Prussia.

"Restoration of Poland to her former grandeur and power would curtail Prussia's might, restore the equilibrium in Central Europe, and secure a sure basis for a lasting peace."

"It is absurd to expect the salvation of Poland from a German victory. First, such a victory would make the appetite of Pan-Germans only more insatiable; and, secondly, such a victory is absolutely out of the question. Germany was able to beat Russia and did it; but she is not able to win with a higher type of political organisms, and she will not win from them. Imperial Germany will lose the war, much to the advantage of the German people, for a popular revolution will follow in Germany the defeat of the Kaiser, as it did in Russia the defeat of the Czar."

"While the indorsement of Polish national hopes in the President's message, and the speech of Premier Lloyd George on Saturday, January 5, have centered the attention of the Poles on these particular portions of the two addresses, it is not to be thought their interest or their indorsements are limited to the sections of those messages which referred particularly to Poland. The Polish agreement and support of the program laid down by the President are complete. They do not seek to abate one iota of the peace terms which he has declared are necessary."

America in the War, in Answer to Prayers and Tears. This declaration is being repeated in behalf of poor, persecuted, defenceless Armenians, by Dr. Joseph Morhodge, now traveling in America to solicit aid for his forsaken and suffering people. In Germany's ambition to become a world power, she needed the good will and the assistance of Turkey, for her extension, establishment and maintenance of domain and power in the East; therefore Christians and Christian nations have to be sacrificed to endear and to please the blood-thirsty Turk.

It is to be noted, that though so often assuring and cheering his people and soldiers of the favor of God, the Kaiser never refers to Jesus Christ, the Mediator and Savior. The Kaiser, it seems, esteems the koran just as much as the Bible, and for the development of the German KULTUR, one is just as good as the other.

Now, Dr. Morhodge has studied medicine in America, and being a careful student of world politics and economies, understands fully that had not America entered the war, the Entente Allies could not have coped with the central powers since the collapse of Russia.

UNCLE SAM'S entering the war is PROVIDENTIAL and in accordance with Divine plans for the succor of the oppressed and the rescue of the persecuted by the subduing and the vanquishing of the oppressor.

The Greek Premier Venizelos, visiting London, said: "The friendship of Greeks toward Americans is based not only on American sympathy and aid, but on our understanding of

"American IDEALS and ASPIRATIONS,

"SO WORTHILY REFLECTED IN PRESIDENT WILSON'S UTTERANCES in the course of HIS INSPIRING LEADERSHIP."

That the expressed sentiment of our President by the Allies, should be flattering is so natural, that we will forego any reference to them. And it will be shown in a subsequent chapter how the statements and declarations have respect and a power to straighten out diplomatic tangles and to bring to light secret compacts. It now remains, in closing this chapter, to record the sentiments and opinions of our own leading journals. The Literary Digest, whose business it is to watch and to publish public opinion, contains an interesting article in its issue, February 9th, as follows:

Opinion of the President at Home.

"Visions alone, we are told, "will not win the war." That is, say certain critics of the Administration, Mr. Wilson can interpret the national spirit, formulate our war-aims, write ringing messages, and assume the intellectual leadership of the Allied cause, but he lacks the practical ability to choose and properly supervise the men who must do the rough, every-day work of war-making.

But the Administration's supporters retort by saying that "where there is no vision the people perish," that the President's "visions" may prove the decisive weapon in winning the war, and that these visions are supplemented by remarkable success in the practical job of carrying on a war. The Nashville Tennessean (Dem.) is confident that "President Wilson is all-sufficient in this crisis, and he will guide the nation and her allies on to victory." The Government machinery may need tightening up, but, says the editor of the Peoria Journal (Dem.), when the altering is being done "it is the safest policy to put the adjusting wrenches into the hands of the President and Commander-in-Chief." The Atlanta Journal (Dem.) declares that "if ever a President demonstrated executive ability and a mastery of affairs, Mr. Wilson has done so"; and it asks: "If we can not trust his tested leadership, to whom shall we turn in this critical hour?" The Des Moines Capital, edited by a former Republican Senator, reminds us that "this

war must be fought through under President Wilson and Secretaries Baker and Daniels; if we want to help the war along, we must help Wilson, Baker and Daniels." Another Republican paper in Des Moines, The Register, agrees that "the war will be won or lost under President Wilson, "and it therefore insists that "the President must be sustained in every possible way." After reminding us that the war involves something besides soldiers' overcoats and even machine guns, the Springfield Republican declares emphatically "there isn't the slightest doubt that, **thanks mainly to President Wilson,** the Germans have been defeated in this contest." The Republican explains by pointing out that the **President has so stated our war-aims** that "criticism was virtually silenced, and the pacifists themselves, in many cases, have been rallied by him to the cause for which the Allies and America are fighting."

Special attention is called to the effect of the **President's words** on "Great Britain's national unity in the darkest hour of the war," and The Republican quotes as follows from the Associated Press report of the recent convention of the British Labor party:

"For the American public, one of the main points of interest is the British Labor Party's Unequivocal acceptance of President Wilson as ITS OWN PROPHET.

"Not a single Resolution or Declaration made during the conference, on the subject of WAR or PEACE omitted an endorsement of Wilson's war-aims and attitude.

"No other Allied statesman received a similar tribute. "Premier Lloyd George had many carping critics and President Poincare was not mentioned. But not even speakers representing the disaffected fringes of the party spoke a disparaging word on the attitude of the American people.

"President Wilson figures as one of the party's prophets. In the session to-day his name was mentioned no fewer than six times, in each case in connection with his recent war-aim speech, which was described as essentially the same as the British Labor Party's.

"The delegate of the French Socialists gained hearty applause when he said:

"President Wilson has declared on behalf of the common people of the WHOLE WORLD the terms which the common people want."

Instilled With Fighting Spirit.

The Springfield Republican further observes: Mr. Wilson inspired the Socialistic Radicals of Great Britain with the fighting spirit which they had lacked, and perhaps saved the war-weary country from a Bolshevist agitation and political overturn." The Republican would remind those who castigate Mr. Wilson's conduct of the war "that a man who can so effectively help to raise large armies in other countries than his own is a unique force as

a war-President. He may do his best work if allowed to utilize his talents in his own singular way." We read further:

"That President Wilson was regarded by the German Government as its most formidable antagonist was proved by the fact that von Hertling devoted the main portion of his speech to consideration of Mr. Wilson's '14 points,' with the result that he completely satisfied nobody and left a large portion of the German people in a state of sullen discontent and protest concerning the continuation of the war for the sake of plunder.

"Mr. Wilson's critics would concentrate our attention on the exact percentage of shoddy in army overcoats; they would move the country to tears by harrowing accounts of the pitiful and distressing death of a sick and neglected soldier in a training-camp. But what one of them could have saved the British Government and people, as Mr. Wilson did, from the consequences of an impaired national morale, and thus have insured the vigorous prosecution of the war? What one of them could have solidified the democracies of the western world as he has, in a period of deep suffering and acute distress, in support of a war that has already continued so long that nine-tenths of the human race look upon it with horror?

Free From Imperialistic Aggression.

"Mr. Wilson has been able to do this work because his own public career has been notably free from associations with that imperialistic aggression which is now so repulsive to every democratic mind in Europe. When he speaks of 'self-determination,' Mexico is the proof that he has practised, so far as was humanly possible, what he preached. When he refers to racial autonomy, the advanced self-government he gave to the Filipinos bears witness to his sincerity. When he pleads for reduction of armaments after the war, his very persistence in unpreparedness before the war—deemed so criminal by many—convinces Europe that he means what he says. When he insists that the world must be made safe for democracy, he does not stultify himself by trying to block the sure progress of the emancipation of women."

Thus President Wilson's power is felt and recognized and acknowledged the world over.

CHAPTER IV.

President Wilson's First Great War Speech.

Uncle Sam, the Peace-Maker.

What is this war about? was the question no one could or would answer. France and Russia blamed Germany, and Germany blamed her eastern and western neighbors and—England. These countries were crowding one another in their colonization schemes and in trade relationship. "Made in Germany," became very offensive to the English. The theft in 1871 of Alsace and Lorraine by Germany from France, and on top one thousand million dollars indemnity, aggravated the French. The building of a railroad through to Bagdad, with German capital, worried both Russia and England. Thus the great European powers were in a nervous strain of mind. This was the condition.

But, whatever may have caused the war, that was a by-gone question, since the war was started, and the paramount question, the war aims, attained prominence and demanded an answer. And our President, in the spirit of a true Christian peace-maker, addressed a note to the belligerents, and it was respecting this note and the answer received, and also for the purpose of stating the views of our Republic that President Wilson appeared before Congress, January 22nd, 1917, to deliver his first great war speech, as follows:

Gentlemen of the Senate: On the 18th of December last I addressed an identic note to the governments of the nations now at war, requesting them to state more definitely than had yet been stated by either group of belligerents, the terms upon which they would deem it possible to make peace. I spoke on behalf of humanity and the rights of all neutral nations like our own, many of whose most vital interests the war puts in constant jeopardy.

"The central powers united in a reply which stated merely that they were ready to meet their antagonists in conference to discuss terms of peace.

"The entente powers have replied much more definitely and have stated in general terms indeed, but with sufficient definiteness to imply details, the arrangements, guarantees and acts of reparation which they deem to be the indispensable conditions of a satisfactory settlement.

"We are that much nearer a definite discussion of the peace which shall end the present war. We are that much nearer the discussion of the international concert which must thereafter hold the world at peace. In every discussion of peace that must end this war it is taken for granted that that peace must be given by some definite concert of power which will make it virtually impossible that any such catastrophe should ever overwhelm us again. Every lover of mankind, every sane and thoughtful man must take that for granted.

America Must Play Part.

"I have sought this chance to address you because I thought I owed it to you, as the council associated with me in the final determination of our international obligation, to disclose to you without reserve, the thought and purpose that have been taking form in my mind in regard to the duty of our government in these days to come, when it will be necessary to lay afresh and upon a new plan the foundations of peace among nations.

"It is inconceivable that the people of the United States should play no part in the great enterprise. To take part in such a service will be the opportunity for which they have sought to prepare themselves by the very principles and purposes of this policy and the approved practices of their government ever since the days when they set up a new nation in the high and honorable hope that it might in all that it was and did show mankind the way to liberty. They can not, in honor, withhold the service to which they are now about to be challenged. They do not wish to withhold it. But they owe it to themselves and to the other nations of the world to state the conditions under which they will feel free to render it.

"That service is nothing less than this—to add their authority and their power to the authority and force of other nations to guarantee peace and justice throughout the world. Such a settlement can not now be long postponed. It is right that before it comes this government should frankly formulate the conditions upon which it would feel justified in asking our people to approve its formal and solemn adherence to a league for peace. I am here to attempt to state those conditions.

Terms Must be Basis of Lasting Peace.

"The present war must first be ended; but we owe it to candor and to a just regard for the opinions of mankind to say that so far as our participation in guarantees of future peace is concerned, it makes a great deal of difference in what way and upon what terms it is ended. The treaties and agreements which bring it to an end must embody terms which will create a peace that is worth guaranteeing and preserving, a peace that will win approval of mankind, not merely a peace that will serve the several interests and immediate aims of the nations engaged. We shall have no voice in determining what those terms shall be, but we shall, I feel sure, have a voice in determining whether they shall be made lasting or not by the guarantees of a universal covenant, and our judgment upon what is fundamental and essential as a condition precedent to permanency should be spoken now, not afterwards when it may be too late.

"No covenant of co-operative peace that does not include the peoples of the new world can suffice to keep the future safe against war, and yet there is only one sort of peace that the peoples of America could join in guaranteeing.

"The elements of that peace must be elements that engage con-

fidence and satisfy the principles of the American governments, elements consistent with their political faith and the practical convictions which the peoples of America have once for all embraced and undertaken to defend.

League Must be All-Powerful.

"I do not mean to say that any American government would throw any obstacle in the way of any terms of peace the governments now at war might agree upon or seek to upset them when made, whatever they might be. I only take it for granted that mere terms of peace between the belligerents will not satisfy even the belligerents themselves. Mere agreements may not make peace sure. It will be absolutely necessary that a force be created as a guarantee of the permanency of the settlement so much greater than the force of any nation now engaged or any alliance hitherto formed or projected that no nation, no probable combination of nations could face or withstand it."

Balance of Power or Community of Power.

The President makes a fine distinction between balance of power and community of power, between organized rivalry and organized common peace:

"If the peace presently to be made is to endure, it must be a peace made secure by the organized major force of mankind. The terms of the immediate peace agreed upon will determine whether there is a peace where such guarantee can be secured. The question upon which the whole future peace and policy of the world depends is this:

"Is the present war a struggle for a just and secure peace, or only for a new balance of power? If it be only a struggle for a new balance of power, who will guarantee, who can guarantee, the stable equilibrium of the new arrangement? Only a tranquil Europe can be a stable Europe. There must be, not a balance of power, but a community of power; not organized rivalry, but an organized common peace.

"Fortunately, we have received very explicit assurances on this point. The statesmen of both of the groups of nations now arrayed against one another have said, in terms that could not be misinterpreted, that it was no part of the purpose they had in mind to crush their antagonists. But the implications of these assurances may not be equally clear to all—may not be the same on both sides of the water. I think it will be serviceable if I attempt to set forth what we understand them to be.

Peace Without Victory, an Essential Condition.

"They imply first of all that it must be a peace without victory. It is not pleasant to say this. I beg that I may be permitted to put my own interpretation upon it and that it may be understood that no other interpretation was in my thoughts. I am seeking only to face realities and to face them without soft concealments. Victory would mean peace forced upon the loser, a victor's terms

imposed upon the vanquished. It would be made in humiliation, under duress at an intolerable sacrifice and would leave a sting, a resentment, a bitter memory upon which terms of peace would rest, not permanently but only as upon quicksand. Only a peace between equals can last; only a peace the very principle of which is equality and a common participation in a common benefit.

"The right state of mind, the right feeling between nations, is as necessary for lasting peace as is the just settlement of vexed questions of territory or of racial and national allegiance.

Equality of Rights.

"The equality of nations upon which peace must be founded, if it is to last, must be an equality of rights; the guarantees exchanged must neither recognize nor imply a difference between big nations and small, between those that are powerful and those that are weak. Right must be based upon the common strength of the nations upon whose concert peace will depend. Equality of territory or of resources there, of course, cannot be; nor any other sort of equality not gained in the ordinary peaceful and legitimate development of the peoples themselves. But no one asks or expects anything more than an equality of rights. Mankind is looking now for freedom of life, not for equipoises of power.

A Fine Distinction. A Deeper Thing.

"And there is a deeper thing involved than even equality of right among organized nations. No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed, and that no right anywhere exists to hand peoples about from sovereignty to sovereignty as if they were property. I take it for granted, for instance, if I may venture upon a single example, that statesmen everywhere are agreed that there should be a united independent and autonomous Poland, and that henceforth an inviolable security of life, of worship and of industrial and social development should be guaranteed to all peoples who have lived hitherto under the power of governments devoted to a faith and purpose hostile to their own.

Principle Indispensable.

"I speak of this not because of any desire to exalt an abstract political principle, which has always been held very dear by those who have sought to build up liberty in America, but for the same reason that I have spoken of the other conditions of peace which seem to me clearly indispensable because I wish frankly to uncover realities. Any peace which does not recognize and accept this principle will inevitably be upset. It will not rest upon the affections or the convictions of mankind. The ferment of spirit of whole populations will fight subtly and constantly against it and all the world will sympathize. The world can be at peace only if

its life is stable and there can be no stability where the will is in rebellion, where there is not tranquility of spirit and a sense of justice and freedom and right.

Direct Outlet to the Sea.

"So far as practicable, moreover, every great people now struggling towards a full development of its resources and of its powers should be assured a direct outlet to the great highways of the seas. Where this cannot be done by the cession of territory, it can no doubt be done by the neutralization of direct rights of way under the general guarantee which will assure the peace itself. With a right comity of arrangement no nation need be shut away from free access to the open paths of the world's commerce.

"And the paths of the sea must alike in law and fact be free. The freedom of the seas is the sine qua non of peace, equality and co-operation. No doubt a somewhat radical consideration of many of the rules of international practice hitherto sought to be established may be necessary in order to make the seas indeed free and common in practically all circumstances for use of mankind, but the motive for such changes is convincing and compelling. There can be no trust or intimacy between the peoples of the world without them. The free, constant, unthreatened intercourse of nations is an essential part of the process of peace and development. It need not be difficult to define or to secure the freedom of the seas if the governments of the world sincerely desire to come to an agreement concerning it.

Only One in Authority at Liberty to Speak.

"It is a problem closely connected with the limitation of naval armaments and the co-operation of the navies of the world in keeping the seas at once free and safe. And the question of limiting naval armaments opens the wider and perhaps more difficult question of the limitation of armies and of all programs of military preparation. Difficult and delicate as these questions are, they must be faced with the utmost candor and decided in a spirit of real accommodation if peace is to come with healing in its wings, and come to stay. Peace cannot be had without concession and sacrifice. There can be no sense of safety and equality among the nations if great preponderating armaments are henceforth to continue here and there to be built up and maintained. The statesmen of the world must plan for peace, and nations must adjust and accommodate their policy to it as they planned for war and made ready for pitiless contest and rivalry. The question of armaments, whether on land or sea, is the most immediately and intensely practical question connected with the future fortunes of nations and of mankind.

Only One in Authority at Liberty to Speak.

"I have spoken upon these great matters without reserve and with the utmost explicitness, because it has seemed to me to be necessary if the world's yearning desire for peace was anywhere

to find free voice and utterance. Perhaps I am the only person in high authority amongst all the peoples of the world who is at liberty to speak and hold nothing back. I am speaking as an individual, and yet I am speaking also, of course, as the responsible head of a great government, and I feel confident that I have said what the people of the United States would wish me to say. May I not add that I hope and believe that I am in effect speaking for liberals and friends of humanity in every nation and of every program of liberty? I would fain believe that I am speaking for the silent mass of mankind everywhere who have as yet had no place or opportunity to speak their real hearts out concerning the death and ruin they see to have come already upon the persons and the homes they hold most dear.

Nation Ready to Aid.

"And in holding out the expectation that the people and government of the United States will join the other civilized nations of the world in guaranteeing the permanence of peace upon such terms as I have named, I speak with the greatest boldness and confidence because it is clear to every man who can think that there is in this promise no breach in either our traditions or our policy as a nation, but a fulfillment rather, of all that we have professed or striven for.

"I am proposing, as it were, that the nations should with one accord adopt the doctrine of President Monroe as the doctrine of the world: 'That no nation should seek to extend its policy over any other nation or people, but that every people should be left free to determine its own policy, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful.'

"I am proposing that all nations henceforth avoid entangling alliance which would draw them into competitions of power, catch them in a net of intrigue and selfish rivalry and disturb their own affairs with influence introduced from without. There is no entangling alliance in a concert of power. When all unite to act in the same sense and with the same purpose all act in the common interest and are free to live their own lives under a common protection.

"I am proposing government by the consent of the governed; that freedom of the seas which in international conference after conference representatives of the United States have urged with the eloquence of those who are the convinced disciples of liberty and that moderation of armaments which makes of armies and navies a power for order merely, not an instrument of aggression or of selfish violence.

"These are American principles, American policies. We can stand for no other. And they are also the principles and policies of forward looking men and women everywhere, of every modern nation, of every enlightened community. They are the principles of mankind and must prevail."

CHAPTER V.

President Wilson's War Message to Congress.

Germany had declared RUTHLESS UNDER-SEA warfare to commence February 1st, 1917, and had notified all governments to that effect. The date announced was awaited with anxiety and anticipation. Results soon convinced the world what "ruthless U-boat warfare" meant; it simply meant the torpedoing of every kind of vessel within reach.

On February twenty-sixth, President Wilson reported to Congress the destructtion of American merchant vessels, and recommended that all such ships should be armed for defense against attacks of U-boats. But this proved ineffective and disastrous, so on the second day of April, 1917, the Congress was called in extra session, and in his message on the opening day, the President declared that a state of war existed between the United States and Germany and recommended that steps be discussed and determined upon for defensive and progressive warfare against Germany until Prussian militarism is crushed, and universal peace in conformity with his message on January 22nd shall be established.

In this Message, one of the most remarkable state documents, considering the moral tone, the high ideals, the clever distinction, the clear and forceful expression, President Wilson calls attention to the fact, that the "new policy of the Germans has swept every restriction aside. Vessels of every kind, whatever their flag, their character, their cargo, their destination, their errand, have been ruthlessly sent to the bottom without warning and without thought of help or mercy for those on board, the vessels of friendly neutrals along with belligerents. Even hospital ships and ships carrying relief to the sorely bereaved and stricken people of Belgium, though the latter were provided with safe conduct through the prescribed areas by the German government itself, and were distinguished by unmistakable marks of identity, have been sunk with the same reckless lack of compassion or principle.

President Wilson's War-Message With a Few Abbreviations Follows:

"I am not now thinking of the loss of property involved, immense and serious as that is, but only of the wanton and wholesale destruction of the lives of the non-combatants, men, women and children, engaged in pursuits, which have always, even in the darkest periods of modern history, been deemed innocent and legitimate. Property can be paid for; the lives of peaceful and innocent people cannot be.

"The present German submarine warfare against commerce is a warfare against mankind. It is a war against all nations. American ships have been sunk, American lives taken in ways which it has stirred us very deeply to learn of, but the ships and people of other neutral and friendly nations have been sunk and overwhelmed in waters in the same way. There has been no discrim-

ination. The challenge is to all mankind. Each nation must decide for itself how it will meet it. The choice we make for ourselves must be made with a moderation of counsel and a temperateness of judgment befitting our character and our motives as a nation. We must put excited feeling away. Our motive will not be revenge or the victorial assertion of the physical might of the nation, but only the vindication of right, of human right, of which we are only a single champion * *

"Armed neutrality * * * is likely at once to produce what it was meant to prevent; it is practically certain to draw us into the war without either the right or the effectiveness of belligerents.

"There is one choice we cannot make, we are incapable of making;

"We will not choose the path of submission and suffer the most sacred rights of the nation and our people to be ignored or violated. The wrongs against which we now array ourselves are not common wrongs; they cut to the very roots of human life.

Declaration of War Against Germany.

"With a profound sense of the solemn and even tragical character of the step I am taking, and the grave responsibility which it involves but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the Imperial German Government to be in fact nothing less than war against the Government and the people of the United States; that it formally accept the status of belligerent which has thus been thrust upon it, and that it take immediate steps not only to put the country in a more thorough state of defense, but also to exert all its power and employ all its resources to bring the government of the German empire to terms and end the war.

Co-operation With Entente Allies.

"What this will involve is clear. It will involve the utmost practicable co-operation in counsel and action with governments now in war with Germany, and, as incident to that, the extentions to those governments of the most liberal financial credits, in order that our resources may, so far as possible, be added to theirs. It will involve the organization and mobilization of all the material resources of the country to supply the materials of the war and serve the incidental needs of the nation in the most abundant, and yet the most economical and efficient way possible. It will involve the immediate full equipment of the navy in all respects, but particularly in supplying it with the best means in dealing with the enemy's submarines. It will involve the immediate additon to the armed forces of the Unted States already provided for by law in case of war, at least 500,000 men, who should, in my opinion, be chosen upon the principle of universal liability to service, and also the authorization of subsequent additional increments of equal force as soon as they may be needed and can be handled in training.

Credits, Taxation, Loans.

"It will involve also, of course, the granting of adequate credits to the government, sustained, I hope, so far as they can equitably be sustained, by the present generation by well conceived taxation. I say sustained so far as may be equitable by taxation, because it seems to me to be most unwise to base the credits which will now be necessary entirely on money borrowed. It is our duty, I most respectfully urge, to protect our people so far as we may against the very serious hardships and evils which would be likely to arise out of the inflation which would be produced by vast loans.

Supplying Allies.

"In carrying out the measures by which these things are to be accomplished, we should keep constantly in mind the wisdom of interfering as little as possible in our own preparation and in the equipment of our own military forces with the duty—for it will be a very practical duty—in supplying the nations already at war with Germany with the materials which they can obtain only from us or by our assistance. They are in the field, and we should help them in every way to be effective there * * *.

No Quarrel With the German People.

"We have no quarrel with the German people. We have no feeling toward them but one of sympathy and friendship. It was not upon their impulse that their government acted in entering the war. It was not with their previous knowledge or approval.

"It was a war determined upon as wars used to be determined on in the old, unhappy days when peoples were nowhere consulted by their rulers, and wars were provoked and waged in the interest of dynasties or of little groups of ambitious men who were accustomed to use their men as pawns and tools * * *.

Steadfast Concert for Peace.

"A steadfast concert for peace can never be maintained except by a partnership of democratic nations. No autocratic government could be trusted to keep faith within it or observe its covenants. It must be a league of honor, a partnership of opinion. Intrigue would eat its vitals away; the plotting of inner circles who could plan what they would and render account to no one WOULD BE A CORRUPTION SEATED AT ITS VERY HEART. Only free peoples can hold their purpose and honor steady to a common end and prefer the interests of mankind to any narrow interest of their own * * *.

No Selfish Ends to Serve.

"We have no selfish ends to serve. We desire no conquest, no dominion. We need no indemnities for ourselves, no material compensation for the sacrifice we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been as secure as the faith and the freedom of the nations can make them.

"Just because we fight without rancor or selfish objects, seeking nothing for ourselves but what we shall wish to share as free peoples, we shall, I feel confident, conduct our operations as belligerents without passion and ourselves observe with proud punctillo the principles of right and of fair play we profess to be fighting for. * * *.

"It will be all the easier for us to conduct ourselves as belligerents in a high spirit of right and fairness because we act without animus, not in enmity toward a people or with a desire to bring any injury or disadvantge upon them, but only in armed opposition to an irresponsible government which has thrown aside all consideration of humanity and of right and is running amuck * * *.

"Right More Precious Than Peace."

"It is a distressing and oppressive duty, gentlemen of the Congress which I have performed in thus addressing you. There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great, peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. BUT THE RIGHT IS MORE PRECIOUS THAN PEACE, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own government, for the right and liberties of SMALL NATIONS, for a UNIVERSAL DOMINION OF RIGHT by such a concert of free people, as shall bring peace and safety to all nations, and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured * * * God helping her, she can do no other."

CHAPTER VI.

Discussion and Peace-Proposals.

President Wilson's messages and addresses have been fruitful in general discussion all over the world. All the comments on the President's messages and addresses have been laudatory. His mastery of language and his pleasant way of expression, make all his speeches and writings pleasant and entertaining reading, though one may not directly be interested in the subject treated.

The speeches, setting forth the principle of democracy, have had a most beneficient effect. American democracy is the subject of conversation in the workshops, in community meetings, in state gatherings, in labor conferences and in government counsels all over the world. The effect is so general and conspicuous that the **Sacramento Union** contended that the President was

Making Peace by Publicity.

"As President Wilson's address has struck the popular fancy in England and America because of its appeal for the rights of men, there is every reason to believe that it will have the same effect in other countries.

"War rests on the people. They pay its awful cost in blood and in the sacrifices of wealth and comfort. They carry the arms and pay the taxes. They suffer the wounds and bury their dead friends and comrades.

"The demand of all people is for peace. The present war was engineered by the leaders of the Prussian autocracy, but the German people and their allies bear the burdens.

"The most significant feature of the President's statement of war aims was his appeal to the almost universal sentiment of brotherhood among the peoples of the warring nations.

"He has made it plain that this country seeks nothing. He has shown that there is no desire for vengeance on the part of the American people, that we are not and will not be in any league against the Teutons which will prolong the enmities of the war after the guns have been silenced.

"If America refuses to join in the proposed alliance to continue the economic war when the struggle of arms is over it can accomplish little and the Germans realize this.

"It is too much to hope that at present the Teutons are ready to listen to the counsels of peace and democracy. But when the people of the central powers, weary of war, come to realize that in their hands rests the power of peace, an adjustment of the principles in dispute can be reached.

"In a hundred ways during the last few weeks the German leaders have shown that they appreciate the fact that America is in deadly earnest in the war.

"They sneered at our little army not long ago. They do not now. The Germans refused at first to believe that the commercial democracy could be effective in war. Now they have come to a realization that the great republic is the power with which they must reckon.

"President Wilson has made a most powerful appeal to the entire world through the world's greatest weapon—publicity."

British Labor Applauds.

Representatives of British labor issued a manifesto, giving the whole-hearted support to the programme presented in President Wilson's speech, according to an Associated Press dispatch of January 9, 1917.

The manifesto was adopted at a joint meeting of the parliamentary committee of the Trades Union Congress and the national executive committee of the Labor party. It declares that the President's speech has opened peace negotiations and that the world awaits proof of the sincere desire of the Central powers to carry them to a conclusion.

Signed by Members of Parliament.

The manifesto, which is signed by Arthur Henderson and Charles William Bowerman, labor members of parliament, as well as by other representatives of labor, was drawn up after a meeting called to consider President Wilson's speech.

Historic Document.

The spirit of the historic document is the spirit to which democracy all over the world can respond, and, if it reaches the people of the central powers, we believe it will re-invigorate the popular movement towards peace in those countries now under the yoke of Prussian militarism and autocracy and give their demands for peace a weight and authority that cannot be denied.

Speech is Classic Utterance.

It is a fact, we may say, that peace negotiations have now begun and the world waits for proofs that the central powers are sincere in their desire to carry them to a conclusion that will be acceptable to the peace of the world.

The manifesto considers that President Wilson's declaration in favor of open diplomacy and in support of revolutionary Russia will make his speech one of the classic utterances of allied statesmanship during the war, and in the detailed programme as set forth, the British Labor party "can find no point upon which allied democracy is likely to disagree."

Free Seas Shows Sincerity.

The President's reference to the freedom of the seas is welcomed on account of its lucidity and breadth of definition. It is pointed out that "the enemy cannot challenge its interpretation of his sincerity in his repudiation of aggressive intentions, while no other formula meets so fully the stipulations that an island like Britain is bound to make to insure its own safety and that of the empire."

Association of Nations.

The Westminister "Gazette," commenting on Wilson's inclusion in his programme of absolute freedom of navigation upon the seas, outside of territorial waters, says that in such a world as that to which the President looks forward, with an association of nations affording a guarantee of the political independence of all states, with open covenants, disarmament by mutual consent and freedom, as far as possible, from economic barriers, this aspiration could have no terrors for the British. But in the fighting world of to-day it would mean disarming the sea power without any corresponding diminution of military power on land, which, it argues, would work to the great advantage of militarist land powers and to the great disadvantage of all others, America included.

President Wilson the Spokesman.

The "Evening Star" again lauds Wilson as the greatest American President since Lincoln, and says:

He once more utters the unspoken thoughts of humanity—thoughts too deep for Old World politicians to utter. Mr. Wilson has the supreme gift of articulating and interpreting to the world its anguished vision of the future.

The most thrilling passage in his inspired message is one in which he reads the inner meaning of the Russian revolution. We implore our politicians to emulate his spiritual insight.

Russ Embassy Grateful for U. S. Good Will.

The Russian embassy issued a statement of appreciation of President Wilson's references to the Russian people in his address to Congress, according to an Associated Press dispatch of January 9, 1917. It says:

The Russian embassy, profoundly stirred by the generous words of encouragement addressed to the Russian people in the last message of the President, is cherishing a most earnest and vivid hope that this momentous appeal to justice and democracy will be brought to the knowledge of every Russian citizen and resound all through the boundless Russian country.

The assistance promised the Russian people in attaining their utmost hope of liberty, will strengthen the faith and pour a new stream of energy into all elements in Russia, which, in spite of the moral and physical exhaustion of the country, cannot yield to the forces of autocracy and will oppose, in the way conditions will allow, all attempts of hampering the achievements of the luminous ends of humanity and democracy of which President Wilson has been the spokesman.

The following Associated Press dispatches show how President Wilson's speech was received elsewhere in the world:

Wilson Speaks for Canada—Devonshire.

WASHINGTON, Jan. 10.—The war aims of Canada, as well as the United States, were given to the world in President Wilson's

recent address to Congress, the Duke of Devonshire, governor general of the dominion, declared in a speech tonight before the National Press club.

"The address delivered by the President two days ago," he said, "will stand out, not only as a historic document in the prosecution of this war, but will stand for all time. I think it is being rightly declared by the press in my own country as the magna charta of peace.

"I am quite confident that I am only voicing the true feelings of the people of Canada, in expressing not only their admiration but their great gratitude for the way in which our aims and our objects have been placed before the civilized world."

Compares Peace Address to the Commandment.

RIO JANEIRO, January 12.—President Wilson's address to Congress has made a profound impression in official circles and on the public. The "Jornal do Commercio" says it is a clear exposition of the high motives which inspire those who are fighting Germany.

"O Piaz" compares the address with the Ten Commandments. It says it would be for the good of the world if it could be distributed widely in Germany, and that it will do more to bring peace than all the money, guns, soldiers and ships with which the United States is aiding the allies.

Chile Receives Wilson Message Favorably.

SANTIAGO (Chile), January 12.—President Wilson's speech to Congress has had a marked effect on public opinion in regard to the war and has been received very favorably by the press The purposes for which the United States entered the war are understood as they have not been previously, and the newspapers express approval of the just motives revealed by Wilson's utterance.

CHAPTER VII.

Definite Peace Statements Demanded.

General statements of democratic principles were satisfactory and occupied the public mind for a while, but finally evolved a demand for specific war aims. The declaration that the war, so far as the Entente Allies were concerned, now has for its purpose and aim the crushing of Prussian militarism, did not suffice, for what after that? President Wilson and the Pope asked for statements from the warring powers, but nothing definite could be obtained from either side.

The Pope Answered.

The Austrian answer was submissive, as was to be expected, that empire being almost entirely Roman Catholic. The German answer was evasive. President Wilson answered for UNCLE SAM, the sum and substance of his answer being that, so far as Germany was concerned, a treaty of peace with an autocratic, irresponsible monarchy, which may agree to and sign a treaty to-day and evade or break it to-morrow, as in Belgium, was unthinkable, impossible; but UNCLE SAM would be glad to participate in peace negotiations wherein the German people had a voice and vote if the internal policy and government were changed into democratic form, instituting general suffrage. The other Allies refused to answer, but said that President Wilson had stated their minds in the matter.

The Crash in Russia.

Then came the crash in Russia in March, 1917, and with it the fall of the Romanoff dynasty. And in the conflict between the Bolsheviki government, which insisted on making a separate peace with the central powers, and ex-premier Kerensky, who objected to a separate peace, holding such procedure to be a breach of confidence with the Entente powers, as an agreement had been signed to the effect that peace proposals must be discussed and agreed upon in concert. In the struggle between the two contending parties, and for the purpose of bringing Kerensky into disfavor with the Russian people in general, and also to gain favor for the Bolsheviki government with its own peoples and with the Central powers, having uncovered a plot of division of territory, first in favor of Italy, and then among themselves, this compact was published in Petrograd and reported to the press November 9th, 1917, as follows:

Secret Pact With Italy Published.

PETROGRAD, Wednesday, November 28.—The text of a secret agreement among France, Great Britain, Russia and Italy has been published here by the Bolsheviki government. The agreement gives Italy sanction to annex certain territory in return for entering the entente alliance and embraces the inadmissibility of the intervention of Pope Benedict with a view to stopping the war.

"The document was signed in London, April 26, 1915, by Viscount Grey, former foreign secretary; Paul Cambon, French ambassador to Great Britain, and Count Benckendorff, the Russian ambassador to Great Britain. It contains a memorandum from the Italian ambassador at London to the foreign office and the allied ambassadors.

"Italy was to have the assistance of the French and British naval forces until the Austrian naval force was destroyed. After peace, Italy was to receive the Trentino, the southern Tyrol to the Brenner pass; Triest and Istria and Dalmatia, with additional geographical boundaries outlined in great detail.

"Italy was to govern the foreign relationships of Albania in the event that that country became an autonomous government, but Italy was not to oppose objection if it was decided to apportion parts of Albania to Montenegro, Serbia and Greece.

"The agreement supported Italy's contention in the principle of the balance of naval power in the Mediterranean sea, subject to future definition. Italy was to have rights in Libya enjoyed by the Sultan on the basis of the Lausanne treaty. Italy agreed to the proposed independent Mussulman sacred places in Arabia.

"In the event of France and Great Britain increasing their holdings in Africa at the expense of Germany, Italy was to have the right to increase her holdings. Great Britain was to facilitate the cause of Italy in borrowing 50,000,000 pounds in the British market.

"France, Great Britain and Russia were to support Italy in preventing the papal influence from ending the war and in regulating questions concerning the war. Italy's co-operation was to begin one month after the ratification of the agreement.

"A dispatch from London November 30 quoting a belated Petrograd advice said that Italy also was to have certain islands in the Grecian archipelago and territory in Asia Minor, as conditions to her entrance into the war.

Further Stipulations.

But the report from Petrograd only contained a part of the compact. The wide awake American Review of Reviews for January, 1918, adds:

"The truth is that this agreement is one of a series, and was made after Russia had driven her bargain with England and France, under which they had consented to her HOLDING CONSTANTINOPLE and the Straits and making large annexations in Asiatic Turkey. France, for her part, had obtained Russia's agreement—perhaps England's also—to the recovery of Alsace-Lorraine, and some further gains of territory at Germany's expense. High authority in England had from time to time stated the British intention to annex permanently the whole of Germany's colonial empire. Not contented with their own projects and programs of permanent conquest, the Allies had laid down upon the future map of Europe a series of reconstructions within

the areas of the Central Empires, the Balkans and Turkey, that were to some extent expressed in the document prepared by them for President Wilson last January (1917) in answer to his demands that the fighting nations should state their aims and objects.

"That unfortunate reply has done more than almost any other one thing to intensify the feelings of Germans, Austrians, Bulgarians and Turks during 1917, and thus to prolong the war as one of defense on their part."

"War is made in the chancelleries of Europe," was written in the "London Times" at the end of the last Balkan war. Great and terrible enmities have been created by the makers of this war. If the same reckless and bloody gamblers with the lives of men and nations were allowed to achieve a partial peace in secret chambers, what new and more ghastly enmities might not arise.

An Apology.

The above quotations may appear as a slander on our respectable Allies. But the quoting of a truth, already published and not denied, can hardly be so considered. The object of these quotations is only to bring the more vividly into view existing imperial conditions prevailing before the war and continuing into the war up to January 6th, 1918, when Premier David Lloyd George delivered his remarkable address before the English Trades Unions. In the course of his address, he said:

Aims for Which Allies Fight.

It is more than a year since the President of the United States advised the belligerents by suggestion that each side should clearly state the aims for which they were fighting. Even on so crucial a matter as their intention regarding Belgium they have declined to give any trustworthy indication.

We must know what is meant, for equality of right amongst nations, small as well as great, is one of the fundamental issues this country and her allies are fighting to establish.

It is impossible to believe that any permanent peace can be erected on such a foundation. Mere lip service to the formula of no annexation, no indemnity and self-determination is useless.

The days of the treaty of Vienna are long past. We can no longer submit the future of European civilization to the arbitrary decisions of a few negotiators striving to secure by chicanery or persuasion the interests of this or that dynasty or nation. **Therefore, government with the consent of the governed must be the basis of any territorial settlement.** For that reason, also, unless treaties be upheld, it is obvious that no treaty of peace can be worth the paper on which it is written.

In closing his address, the Premier said:

We are fighting for a just and lasting peace. Three conditions must be fulfilled:

Firstly, the sanctity of treaties must be re-established.

Secondly, territorial settlement must be based on the right of self-determination or the consent of the governed.

Lastly, the creation of an international organization to limit armaments and diminish the probability of war.

To secure those conditions the British empire is prepared to make even greater sacrifices.

Effect of President Wilson's Efforts.

President Wilson's hammering on the fundamental principles of democracy has had its beneficient effect. Notice this sentence in Premier Lloyd George's address: "Therefore GOVERNMENT BY THE CONSENT OF THE GOVERNED must be the basis of any territorial settlement." This sentiment expressed as well as the mode of expressing it, must be accredited to our UNCLE SAM.

And again: "Territorial settlement must be BASED on the right of self-determination or the CONSENT OF THE GOVERNED."

So is this leven of democracy, the essence and spirit of republicanism, penetrating, saturating and regenerating the sentiments and policies of the world.

Even conservative Germany is beginning to yield, evidenced by the following quotations from German newspapers:

Of the German newspapers the Berlin "Tageblatt," the "Local Anzeiger," the "Frankfurter Zeitung," the Kolnische "Zeitung" and the Weser "Zeitung" of Bremen have printed President Wilson's address in full. The Kolnische "Volks Zeitung," the Rheineische Westfalsche "Zeitung" and the Dusseldorf "Nachrichten" have printed abridged versions.

The Kolnische "Volks Zeitung" addresses to President Wilson a wordy editorial longer than the summary of his speech, which it prints. The editorial admits that the President shows an honest endeavor toward peace, but it regrets it is not a just peace.

The "Frankfurter Zeitung" says:

President Wilson's latest speech is not a warlike speech. It is more than its predecessors, namely, a speech striving to work in the interests of peace. The sole purpose of its warlike phrases is to emphasize the strength of unconquered America and add weight to its voice in the concert of nations.

The view of peace by understanding, as expressed by Wilson, is even to-day shared by the Reichstag majority, which to-day would be still stronger in its attitude if not only President Wilson, but the other entente statesmen would also show their practical readiness for such a peace.

If Wilson is able to bring his influence to bear in this direction he should do so immediately. The less time lost in ending this terrible war, the justification for which is long since out of date, the better it will be for the present and future generations.

Peace in the Tumult.

The following editorial by the Sacramento Union is so to the point that it deserves a page in history:

Behind the screen of the censorship in Germany and Austria the battle of democracy is being fought.

It is the old struggle between the people and the monarchy—between the masses and the military organization which holds even the Kaiser in its iron grip.

If the demands of the workers, representing millions of the people, are granted, the end of the war is at hand, for they are asking only for peace, for bread, for liberty at home and the right of self government.

Here are the demands as contained in one dispatch:

First—Accelerated conclusion of a general peace without indemnities or annexations.

Second—Participation of workmen's delegates of all the countries in the peace pour parlers.

Third—Amelioration of the food situation by better distribution.

Fourth—Immediate abolition of the state of siege and restoration of the right of public meetings, suspended by the military authorities.

Fifth—Abolition of militarization of war factories.

Sixth—Immediate release of all political prisoners.

Seventh—Fundamental democratization of state institutions.

Eighth—The institution of equal electoral suffrage by direct secret ballot.

These demands show more plainly than columns of statement the conditions under which the German people are laboring. Whipped on by the swords of their military masters, they are deprived of food. They are suffering from unequal distribution of supplies, which means that the rich are getting food but the people are not.

Under the military system in the factories they are not free workers. They are merely parts of a military machine. They are denied the right of petition and protest. They may not even gather together to discuss their own affairs.

The prisons are filled with persons whose offenses are only political. They were placed there without trial.

While legislators debate petty questions the demand of the people for universal, equal suffrage and the secret ballot is allowed to remain unanswered.

But no people will forever submit to tyranny. There are signs that the patience of the German people is breaking. And when it does break, the despots of Prussia will have to thank for their own downfall the very influences they invoked to remove Russia from the ranks of the fighting nations.

In the tumult in Germany and Austria there is hope of peace before the year passes.

Notice the three paragraphs: the second, the seventh and the eight:

"Participation of workmen's delegates of all countries in the peace pour parlers.—Fundamental democratization of state institutions.—The institution of equal electoral suffrage by direct secret ballot."

Well, this is UNCLE SAM'S kind of democracy of the purest sort.

So the teaching of our Professor-President is bringing flattering results. His university is the largest in the universe.

And some classes are already almost ready to graduate.

CHAPTER VIII.

Peace Proposals and Comment.

No preacher or orator ever had so large an audience as has our Professor-Orator-President, Woodrow Wilson; no university president ever lectured to so large and attentive a class as our Primarius-University-President, President Woodrow Wilson; for he has the whole world for his audience and all the nations of the entire world at his feet for instruction and guidance in matters politic.

Uncle Sam Has the Key to the World's Peace.

(From the Literary Digest.)

"THE KEY to the Temple of the World Peace is in the hand of President Wilson," said Maxmilian Harden recently to an American correspondent in Germany; and many think that the key was fitted in the lock when the President restated our war-aims to Congress on January 8.

"The moral climax of this, the culminating and final war for human liberty, has come," he declared, "and the American people are ready to put their own strength, their own highest purpose, their own integrity and devotion to the test."

"In instant response, his definition of our war-aims is acclaimed as theirs by the press and leaders of the Entente Allies, and his explicit frankness is hailed by our own press as the acme of grand strategy."

"The wavering labor, Socialists and pacifists elements have been brought into the line by his call.

"We may say that peace negotiations have now begun, and that the world now waits for proofs that the Central Powers are sincere in their desire to carry them to a conclusion that will be acceptable to the peace of the world," says an official manifesto of the British Labor Party, which declares "the spirit of the President's message to be the spirit to which democracy all over the world can respond."

"The President's peace terms," as Frank H. Simonds points out in the New York Tribune, "shatters Germany's dream of MITTELEUROPA, an empire by conquest which was to extend from the Baltic Sea to the Mediterranean, with a footing in Asia Minor." Analyzing these conditions on the basis of what they would force the Central Powers to relinquish, Mr. Simonds translates them into terms of square miles and population. He says:

Mitteleuropa Slashed.

"The President's peace terms require three stupendous concessions on the part of Germany. They demand that she shall consent to the destruction of her great scheme of MITTELEUROPA; that she and her allies shall surrender 210,000 square miles of conquered territory, inhabited by 40,000,000 people, an area greater than that of Germany before the war and a popu-

lation in excess of that of France in 1911, and, finally, that Germany, Austria and Turkey shall cede territory in their possession when the war broke out.

"Looked at from the point of view of the Mitteleuropa scheme, the President's terms cut this grandiose creation by restoring Roumania and Servia and bestowing upon the latter a seacoast, obviously in Albania. It was to break down such a barrier that Austria, at Germany's direction, assailed Servia in July, 1914, and produced the world-war. When Servia and Roumania have been restored, Bulgaria and Turkey will be cut off from Austria and Germany.

"But the amputation at the waist, if one may use this figure, is accompanied by similar operations on all four limbs. Of the two arms of Mitteleuropa, that extending westward through Belgium to the coast is eliminated by the restoration of Belgium, that which extends eastward to Riga is cut off by the creation of a free Poland, having Danzig as a seaport, and by the restoration to Russia of the remainder of Russian lands conquered by the Germans and the Austrians. In the same way, by depriving the Turk of his Mesopotamian and Syrian lands, as well as his Armenian provinces, President Wilson takes off both legs.

"But the President does not stop there. He not only insists upon the restitution by Germany and Austria of all the lands taken in the present war; he demands that Germany shall cede Alsace-Lorraine to France and the Polish districts of Prussia to the new Poland. By these two cessions Germany would lose more than 12,000 square miles and between 5,000,000 and 6,000,000 of people which were hers before the present war. Austria would, in the same fashion, have to give up Trieste and the Trentino with nearly a million people and four or five thousand square miles of territory, as well as the Polish half of Silesia, containing 6,000,000 people.

"Finally, Turkey, under the President's proposal, would lose Arabia, Armenia, Syria, Palestine, and Mesopotamia. That is about one-half of the Turkish Empire and no less than 7,000,000 people—a full third of the population of the Empire. The Turk would be restricted to the Anatolian district, in which the Osmanli element predominates, and he would lose his hold upon the holy cities of Mekka, Medina, and Jerusalem.

"President Wilson has gone far beyond Lloyd George in the matter of Poland, Russia, and Austria-Hungary. He has reechoed the British Prime Minister's terms in the Balkans, in Asiatic Turkey, in Belgium, and in the matter of Alsace-Lorraine and the Italian Irredenta."

The President's new and more concrete statement of war aims, a London correspondent tells us, is regarded in England as "a heavy and perhaps decisive reenforcement in 'the diplomatic offensive'—a form of warfare which many publicists have been asking for as only secondary in importance to the warfare of

arms." New York's Socialist Congressman, Meyer London, declares that "this counter peace offensive of the Allies will shorten the war more than all military offensives combined"; and Representative Baer, who was recently sent to Congress from North Dakota by the Farmers' Non-Partizan League, thinks that "had Russia known these war-aims a few weeks ago she might still have been in the fray." It will prove harder for Germany to fight against the President's words "than against an army of fifty millions," declares W. Bourke Cockran. In making his statement, says the Pittsburg Dispatch, "the President apparently had two special purposes: to drive home the wedge between the German militarists and the German people, and to reassure Russia of the support and sympathy of the democratic peoples." The President's conditions must be accepted ultimately, if not now, says the Washington Herald, for "they are the irreducible minimum of terms which civilization will make with the mad nations which outraged and ravished it." A London paper describes them as "the Magna Carta of future peace."

CHAPTER IX.

Peace Proposals.

Our Terms.

1. "Open covenants of peace"—"no private international understandings"—diplomacy "in the public view."

2. Freedom of the seas "outside territorial waters" in peace and in war, except as the seas may be closed "by international action for the enforcement of international covenants."

3. Equality of trade conditions "among all the nations consenting to the peace and associating themselves for its maintenance."

4. Guaranteed reduction of armaments "to the lowest points consistent with domestic safety."

5. Adjustment of colonial claims on the principle that "the interests of the populations concerned must have equal weight with the equitable claims of the Government whose title is to be determined."

6. Evacuation of all Russian territory and settlement of questions affecting Russia to secure the "best and freest cooperation of the other nations of the world" in obtaining for her opportunity for the "independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing."

7. Belgium "must be evacuated and restored without any attempt to limit the sovereignty which she enjoys in common with all other free nations."

8. All French territory should be freed and the invaded portions restored and the "wrong done to France by Prussia in 1871, in the matter of Alsace-Lorraine—should be righted."

9. Frontiers of Italy should be readjusted "along clearly recognizable lines of nationality."

10. The peoples of Austria-Hungary "should be accorded the freest opportunity of autonomous development."

11. Roumania, Servia, and Montenegro should be evacuated; Servia have "access to the sea" and "international guaranties of the political and economic independence and territorial integrity of the several Balkan States should be entered into."

12. Turkish portions of the Ottoman Empire should have "secure sovereignty, but other nationalities now under Turkish rule should have "undoubted security of life" and "unmolested opportunity of autonomous development," and the Dardanelles should be open to all nations "under international guaranties."

13. A Polish state should be created to include territories "inhabited by indisputably Polish populations." It should have "access to the sea," and its independence and territorial integrity should be "guaranted by international covenant."

14. An association of nations must be formed for the purpose

of "affording mutual guaranties of political independence and territorial integrity to great and small states alike."

Bolshevik Terms.

1. Evacuation of occupied Russian territory. Autonomy for Poland and the Lithuanian and Lettish provinces.
2. Autonomy for Turkish Armenia.
3. Plebiscite for Alsace-Lorraine with guaranteed freedom of vote.
4. Restoration of Belgium and indemnity for damages to be provided by an international fund.
5. Restoration of Servia and Montenegro, with indemnity from international fund. Servia to have access to the Adriatic. Bosnia and Herzegovina to have "complete autonomy."
6. Other contested territory in the Balkans to have "temporary autonomy until a plebiscite is taken."
7. All Roumanian territory "within her previous frontiers" to be restored "after promising to grant autonomy to the Dobrudja and to give effect to Article III of the Berlin Convention concerning the equality of the rights of Jews."
8. Autonomy for Trent and Trieste regions inhabited by Italian populations, until a plebiscite is taken.
9. German colonies to be restored.
10. Restoration of Persia and Greece.
11. Neutralization of maritime straits "leading to inland seas, including the canals of Suez and Panama." "Freedom of commercial navigation"—Cancelation of all charters of enemy ships during war-time. "Torpedoing of commercial ships on high seas to be forbidden by international agreement."
12. Renunciation by all belligerents of "war-indemnities under any form or disguise." All contributions exacted since the beginning of the war to be refunded.
13. No commercial boycott after the war and no "institution of special customs agreements."
14. Peace congress to be composed of "delegates chosen by national representative bodies." No secret treaties, "which are to be declared by their very nature, null and void."
15. Gradual disarmament "on land and sea" with militia "to replace standing armies."

British Terms.

1. Restoration of "political, territorial, and economic independence of Belgium and such reparation as can be made for the devastation of its towns and provinces."
2. Restoration of Servia, Montenegro, and the occupied parts of France, Italy, and Roumania. Withdrawal of the allied (Teutonic) armies and "reparation for injustice done."
3. "Reconsideration" of the "great wrong of 1871" when "two French provinces were torn from the side of France and incorporated in the German Empire." Until this "sore" is cured "healthy conditions will not have been restored."

4. As to Russian occupied territories: Phases of policy since the Russian revolution have been so rapid that "it is difficult to speak without some suspension of judgment as to what the situation will be when the final terms of European peace come to be discussed." Russia "can only be saved by her own people."

5. An independent Poland "comprising all those genuinely Polish elements who desired to form part of it, is an urgent necessity for the stability of Western Europe."

6. Unless self-government is granted to Austro-Hungarian nationalities who desire it, it is impossible to hope for "a removal of those causes of unrest in that part of Europe which have so long threatened the general peace."

7. It is vital that the "claims of the Italians for union with those of their own race and tongue" be satisfied.

8. Justice must be done to the "men of Roumanian blood and speech in their legitimate aspirations."

9. We do not challenge the maintenance of the Turkish Empire in the homelands of the Turkish race with its capital at Constantinople, the passage between the Mediterranean and Black Sea being "internationalized and neutralized," but Arabia, Armenia, Mesopotamia, Syria, and Palestine are "entitled to a recognition of their separate national conditions."

10. German colonies are held at the disposal of a conference which "must have primary regard to the wishes and interests of the native inhabitants of such colonies." They should have an administration acceptable to them, one of whose main purposes will be to prevent their exploitation for the benefit of European capitalists or Governments."

11. Reparation for injuries done "in violation of international law." The peace conference must not forget the services of our seamen and the "outrages they have suffered for the common cause of freedom."

12. The settlement after this war must not bear in itself the "seed of future war."

13. A great attempt must be made to establish "by some international organization an alternative to war as a means of settling international disputes."

14. For permanent peace the "sanctity of treaties must be reestablished"; territorial settlement must be based on the "consent of the governed"; the "burden of armaments" must be limited to "diminish the probability of war."

Germany's Terms.

Stated by Chancellor von Hertling, January 24

1. No more secret international agreements. Germany declares "publicity of negotiations to be a general political principle."

2. Freedom of the seas is one of the most important requirements for the future.

3. Germany condemns economic war, which would "inevitably bear within it causes of future warlike complications."

4. Limitation of armaments is "entirely discussable," and the financial position of all European states after the war "might most effectively promote a satisfactory solution." (Cries of "Hear! Hear!")

5. Colonial claims and disputes will have to be discussed in due time "on the reconstitution of the world's colonial possessions, which we also demand absolutely."

6. Germany is "dealing here with questions which concern only Russia and the four Allied Powers," and hopes that "with recognition of self-determination for the peoples of the Western frontier of the former Russian Empire good relations will be established, both with these people and with the rest of Russia."

7. The Belgian question "belongs to the questions the details of which are to be settled by negotiation at the peace conference," and so long as our opponents have not taken the stand that the integrity of the allies' territory can offer the only basis of peace discussion, I must adhere to the stand hitherto adopted, and "refuse the removal in advance of the Belgian affair from the entire discussion."

8. Occupied parts of France are "a valuable pawn in our hands." Forcible annexation forms no part of German policy. Conditions and methods of evacuation are to be agreed upon between Germany and France, and "there can never be a question of dismemberment of imperial territory."

9—10—11. These questions touch both the Italian frontier questions and questions of the development of the Austro-Hungarian Monarchy and the future of the Balkan States. The interests of our ally Austria-Hungary preponderate. Where German interests are concerned, we shall defend them most energetically and shall "do everything for the attainment of peace by Austria-Hungary which takes into account her just claims."

12. The integrity of Turkey and the safeguarding of her capital, connected closely with the question of the Straits, are "important and vital interests of the German Empire."

13. Germany and Austria-Hungary and Poland, it is foreshadowed, are to come to an agreement on the future constitution of the last-named country.

14. If the idea of a bond of nations proves to be really conceived "in a spirit of complete justice and complete impartiality toward all, then the Imperial Government is gladly ready, when all other pending questions have been settled, to begin the examination of the basis of such a bond of nations."

Austria-Hungary's Terms.

Stated by Foreign Minister Count Czernin, January 24

"An exchange of views between America and Austria-Hungary might form the starting-point for a conciliatory discussion among all the states which have not yet entered into peace negotiations." Recent proposals of President Wilson are "an appreciable approach to the Austro-Hungarian point of view." . . . Austria-Hungary "will

defend the possessions of her war-allies as she would her own." In the matter of the freedom of the seas, President Wilson "responded to the views of all." "Hostility against a future economic war" is "just and reasonable." No objection is made to the suppression of secret diplomacy, although "I do not know how one can execute and control this realization." He supports the idea of an independent Polish state including "all territories and populations which indisputably are Polish." . . . Finally he avers that there will be probably no opposition in the Monarchy to the President's idea of a league of nations.

Peace Terms Summary.

President Wilson stated ours before Congress on January 8. Bolshevik proposals were published in Vienna papers and cabled December 31 to the New York "World." British terms were stated in a speech of Premier Lloyd George to the Trade-Union Conference in London on January 5.

CHAPTER X.

Uncle Sam's Lecture on Peace Proposals.

President Wilson, in addressing Congress on February 11, in reply to leading Teutonic statesmen regarding possible peace terms, spoke as follows:

Gentlemen of the Congress—On the 8th of January, I had the honor of addressing you on the objects of the war as our people conceive them. The Prime Minister of Great Britain had spoken in similar terms on the 5th of January. To these addresses the German Chancellor replied on the 24th, and Count Czernin of Austria on the same day. It is gratifying to have our desire so promptly realized that all exchanges of views on this great matter should be made in the hearing of all the world.

Count Czernin's reply, which is directed chiefly to my own address on the 8th of January, is uttered in a friendly tone. He finds in my statement a sufficiently encouraging approach to the views of his own government to justify him in believing that it furnishes a basis for a more detailed discusson of purposes by the two governments. He is represented to have intimated that the views he was expressing had been communicated to me beforehand and that I was aware of them at the time he was uttering them, but in this I am sure he was misunderstood. I had received no intimation of what he intended to say. There was, of course, no reason why he should communicate privately with me. I am quite content to be one of his public audience.

Hertling is Vague.

Count von Hertling's reply is, I must say, very vague and very confusing. It is full of equivocal phrases and leads it is not clear where. But it is certainly in a very different tone from that of Count Czernin and apparently of an opposite purpose. It confirms, I am sorry to say, rather than removes, the unfortunate impression made by what we had learned of the conferences at Brest-Litovsk. His discussion and acceptance of our general principles lead him to no practical conclusion.

He refuses to apply them to the substantive items which must constitute the body of any final settlement. He is jealous of international action and of international counsel. He accepts, he says, the principle of public diplomacy, but he appears to insist that it be confined—at any rate, in this case—to generalities and that the several particular questions of territory and sovereignty, the several questions upon whose settlement must depend the acceptance of peace by the twenty-three states now engaged in the war must be discussed and settled, not in general council but severally by the nations most immediately concerned by interest or neighborhood. He agrees that the seas should be free, but looks askance at any limitation of that freedom by international action in the interest of the common order.

Demands Colonies.

He would without reserve be glad to see economic barriers removed between nation and nation, for that could in no way impede the ambitions of the military party with whom he seems constrained to keep on terms. Neither does he raise objection to a limitation of armaments. That matter will be settled of itself, he thinks, by the economic conditions which must follow the war. But the German colonies, he demands, must be returned without debate. He will discuss with no one but the representatives of Russia what disposition shall be made of its peoples and lands of the Baltic provinces; with no one but the government of France the "conditions" under which French territory shall be evacuated; and only with Austria what shall be done with Poland. In the determination of all questions affecting the Balkan states he defers, as I understand him, to Austria and Turkey; and with regard to agreements to be entered into concerning the non-Turkish people of the present Ottoman Empire, to the Turkish authorities themselves. After a settlement all around, effected in this fashion, by individual barter and concession, he would have no objection, if I correctly interpret his statement, to a league of nations which would undertake to hold the new balance of power steady against external disturbances.

Will Not Bring Peace.

It must be evident to everyone who understands what this war has wrought in the opinion and temper of the world that no general peace, no peace worth the infinite sacrifices of these years of tragical suffering, can possibly be arrived at in any such fashion. The method the German Chancellor proposes is the method of the Congress of Vienna. We cannot and will not return to that. What is at stake now is the peace of the world. What we are striving for is a new international order based upon broad and universal principles of right and justice—no more peace of shreds and patches. Is it possible that Count von Hertling does not see that, does not grasp it, is in fact living in his thought in a world dead and gone? Has he utterly forgotten the Reichstag resolution of the 19th of July, or does he deliberately ignore them? They spoke of the conditions of a general peace, not of national aggrandizement or of arrangement between state and state.

The peace of the world depends upon the just settlement of each of the several problems to which I adverted in my recent address to the congress. I, of course, do not mean that the peace of the world would depend upon the acceptance of any particular set of suggestions as to the way in which those problems are to be dealt with. I mean only that those problems, each and all, affect the whole world; that unless they are dealt with in a spirit of unselfish and unbiased justice, with a view to the wishes, the natural connections, the racial aspirations, the security and peace of mind of the peoples involved, no permanent peace will have been attained. They cannot be discussed separately or in corners. None of them

constitutes a private or separate interest from which the opinion of the world may be shut out. Whatever affects the peace, affects mankind, and nothing settled by military force, if settled wrong, is settled at all. It will presently have to be reopened.

Nations Sit in Judgment.

Is Count von Hertling not aware that he is speaking in the court of mankind; that all the awakened nations of the world now sit in judgment on what every public man of whatever nation may say on the issues of a conflict which has spread to every region of the world? The Reichstag resolution of July themselves frankly accepted the decisions of that court. There shall be no annexations, no contributions, no punitive damages. Peoples are not to be handed about from one sovereignty to another by international conference or an understanding between rivals and antagonists. National aspirations must be respected, peoples may now be dominated and governed only by their own consent.

"Self-Determination."

"Self-determination" is not a mere phrase. It is an imperative principle of action which statesmen will henceforth ignore at their peril. We cannot have general peace for the asking, or by the mere arrangements of a peace conference. It cannot be pieced together out of individual understandings between powerful states. All the parties of this war must join in the settlement of every issue anywhere involved in it because what we are seeking is a peace that we can all unite to guarantee and maintain and every item of it must be submitted to the common judgment whether it be right and fair, an act of justice rather than a bargain between sovereigns.

U. S. Attitude.

The United States has no desire to interfere in European affairs or to act as arbiter in European territorial disputes. We would disdain to take advantage of any internal weakness or disorder to impose her own will upon another people. She is quite ready to be shown that the settlements she has suggested are not the best or the most enduring. They are only her own provisional sketch of principles, and of the way in which they should be applied. But she entered this war because she was made a partner, whether she would or not, in the sufferings and indignities inflicted by the military masters of Germany, against the peace and security of mankind; and the conditions of peace will touch her as nearly as they will touch any other nation to which is entrusted a leading part in the maintenance of civilization. She cannot see her way to peace until the causes of this war are removed, its renewal rendered as nearly as may be impossible.

Roots of War.

This war had its roots in the disregard of the rights of small nations and of nationalities which lacked the union and the force

to make good their claim to determine their own allegiance and their own forms of political life.

Covenants must now be entered into which will render such things impossible for the future; and those covenants must be backed by the united force of all the nations that love justice and are willing to maintain it at any cost.

If territorial settlement and the political relations of great populations which have not the organized power to resist are to be determined by the contracts of the powerful governments which consider themselves most directly affected, as Count von Hertling proposes, why may not economic questions also?

Rights of Peoples.

It has come about in the altered world in which we now find ourselves, that justice and the rights of peoples affect the whole field of international dealing as much as access to raw materials and fair and equal conditions of trades. Count von Hertling wants the essential basis of commercial and industrial life to be safeguarded by common agreement and guarantee, but he cannot expect that to be conceded him, if the other matters to be determined by the articles of peace are not handled in the same way as items in the final accounting. He cannot ask the benefit of common agreement in the one field without according it in the other. I take it for granted that he sees that separate and selfish compacts with regard to trade and the essential materials of manufacture would afford no foundation for peace. Neither, he may rest assured, will separate selfish compacts with regard to provinces and peoples.

Czernin's Broader Vision.

Count Czernin seems to see the fundamental elements of peace with clear eyes, and does not seek to obscure them. He sees that an independent Poland, made up of all the indisputably Polish peoples who lie contiguous to one another, is a matter of European concern, and must of course be conceded; that Belgium must be evacuated and restored, no matter what sacrifices and concessions that may involve; and that national aspirations must be satisfied, even within his own empire, in the common interest of Europe and mankind. If he is silent about questions which touch the interest and purpose of his allies more nearly than they touch those of Austria only, it must, of course, be because he feels constrained, I suppose, to defer to Germany and Turkey in the circumstances. Seeing and conceding, as he does, the essential principles involved and the necessity of candidly applying them, he naturally feels that Austria can respond to the purpose of peace as expressed by the United States with less embarrassment than could Germany. He would probably have gone much farther had it not been for the embarrassments of Austria's alliances and of her dependency on Germany.

Four Peace Principles.

After all the test of whether it is possible for any government to go any further in the comparison of views is simple and obvious. The principles to be applied are these:

First—That each part of the final settlement must be based upon the essential justice of that particular cause and upon such adjustments as are most likely to bring a peace that will be permanent.

Second—That peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game, even the great game, now forever discredited, of the balance of power; but that

Third—Every territorial settlement involved in this war must be made in the interest and for the benefit of the populations concerned, and not as a part of any mere adjustment or compromise of claims amongst rival states; and,

Fourth—That all well-defined national aspirations shall be accorded the utmost satisfaction that can be accorded them without introducing new or perpetuating old elements of discord and antagonism that would be likely in time to break the peace of Europe and consequently of the world.

Germany Only Holds Out.

A general peace erected on such foundations can be discussed. Until such a peace can be secured we have no choice but to go on. So far as we can judge, these principles that we regard as fundamental are already everywhere accepted as imperative, except among the spokesmen of the military and annexationist party in Germany. If they have anywhere else been rejected the objectors have not been sufficiently numerous or influential to make their voices audible. The tragical circumstance is that this one party in Germany is apparently willing and able to send millions of men to their death to prevent what all the world now sees to be just.

I would not be a true spokesman of the people of the United States if I did not say once more that we entered this war upon no small occasion and that we never can turn back from a course chosen upon principle. Our resources are in part mobilized now and we shall not pause until they are mobilized in their entirety. Our armies are rapidly going to the fighting front and will go more and more rapidly. Our whole strength will be put into this war of emancipation—emancipation from the threat and attempted mastery of selfish groups of autocratic rulers—whatever the difficulties and present partial delays. **We are indomitable in our power of independent action and can in no circumstances consent to live in a world governed by intrigue and force.** We believe that our own desire for a new international order under which reason and justice and the common interests of mankind shall prevail is the desire of enlightened men everywhere. Without that new order the world will be without peace and human life

will lack tolerable conditions of existence and development. Having set our hand to the task of achieving it, we shall not turn back.

Ideals of America.

I hope that it is not necessary for me to add that no word of what I have said is intended as a threat. That is not the temper of our people. **I have spoken them only that the whole world may know the true spirit of America—that men everywhere may know that our passion for justice and for self-government is no mere passion of words, but a passion which, once set in action, must be satisfied. The power of the United States is a menace to no nation or people. It will never be used in aggression or for the aggrandizement of any selfish interest of our own. It springs out of freedom and is for the service of freedom.**

NEW YORK, February 11.—The office here of the Committee on Public Information today prepared to give world-wide circulation to the text of President Wilson's address on international affairs before Congress. This will be done through the same agencies as were used in distributing the President's war aims address on January 8, and his address urging a declaration of war on Austria-Hungary on December 4.

CHAPTER XI.

Universal Suffrage, Universal Brotherhood.

Universal Brotherhood is incompatible with limited or class suffrage. It is congruous to universal suffrage. A body with any member disjointed cannot enjoy full health and happiness, nor efficiently perform duties and obligations incident to a useful life. Only when all members and organs of the body are attaining normal growth and development, each one functioning properly in its relation to all the other members and organs of the body in harmonious action, is efficient performance possible and enjoyment of life an actual reality.

So it is also with the body politic, which is now felt and admitted by prominent and thinking men.

President Wilson, equal to the occasion, has expressed himself in this respect, and has thrown his great influence for woman suffrage.

Uncle Sam Advocates Women Suffrage.

WASHINGTON, Oct. 25.—Speaking as a party leader and as an individual, President Wilson today urged the woman suffrage issue upon the voters of all states. He told a delegation of 100 members of the New York state woman suffrage party that he hoped their campaign would be successful and urged men of all parties in New York particularly to vote for suffrage.

The war, said the President, has quickened community expressions and made the present a good time for states to express their sentiments at the polls on the suffrage question. **He said he would welcome these expressions especially at this time, since in the prosecution of war, social foundations must be sound. One basic principle contributing to this condition, he declared, is complete democracy for women.**

The President praised the capacity, ability, resources and vision of New York women in conducting the suffrage campaign and asked the delegation to convey his message to the voters of New York state.

The women were received by the President in the east room of the White House.

The President, addressing the suffragists, said:

"It is with great pleasure that I receive you. I esteem it a privilege to do so. I know the difficulties which you have been working under in New York state, so clearly set forth by Mrs. Whitehouse, but in my judgment those difficulties cannot be used as an excuse by the leaders of any party or by the voters of any party for neglecting the questions which you are pressing upon them. Because, after all, the whole world now is witnessing a struggle which goes deeper and touches more of the foundations of the organized life of men than any struggle that has ever taken place and no settlement of questions that lie on the surface can satisfy a situation which requires that the questions which

lie underneath and at the foundation should also be settled and settled right. I am free to say that I think the question of woman suffrage is one of those questions which lie at the foundation.

World Being Reconstructed.

"The world has witnessed a slow political reconstruction, and men have generally been obliged to be satisfied with the slowness of the process. In a sense it is wholesome that it should be slow, because then it will be solid and lasting. I believe that just because we are quickened by the questions of this war, we ought to be quickened to give this question of woman suffrage our immediate consideration.

"As one of the spokesmen of a great party, I would be nothing less than obeying the mandates of that party if I gave my hearty support to the question of woman suffrage, which you represent, but I do not want to speak merely as one of the spokesmen of a party. I want to speak for myself, and say that it seems to me this is the time for the states of this Union to take such action. I perhaps may be touched a little too much by the traditions of our politics—traditions which lay such questions almost entirely upon the states, but I want to see communities declare themselves quickened at this time, and show the consequence of the quickening.

Praises Women's Loyalty.

"I think the whole country has appreciated the way in which the women have risen to this great occasion. They not only have done what they have been asked to do, and done it with ardor and efficiency, but they have shown a power to organize for doing things of their own initiative, which is quite a different thing and a very much more difficult thing, and I think the whole country has admired the spirit of the women of the United States.

"It is almost absurd to say that the country depends on the women for a large part of the inspirations of its life. That is too obvious to say; but it is now depending upon the women also for suggestions of service which have been rendered in abundance, and with the distinction of originality. I therefore am very glad to add my voice to those who are urging the people of the great state of New York to set a great example by voting for woman suffrage. It would be a pleasure if I might utter that advice in their presence. Inasmuch as I am bound too close to my duties here to make that possible, I am glad to have the privilege to ask you to convey that message to them.

All Hearts Searched.

"It seems to me that this is a time of privilege. All our principles, all our hearts, all our purposes, are being searched—searched not only by our own consciences but searched by the world, and it is time for the people of the states of this country to show the world in what practical sense they have learned the lessons of democracy, that they are fighting for democracy because

they believe in it, and that there is no application of democracy which they do not believe in. I feel, therefore, that I am standing upon the firmest foundations of the age in bidding Godspeed to the cause which you represent, and in expressing the ardent hope that the people of New York may realize the great occasion which faces them on election day, and may respond to it in noble action."

Uncle Sam's Cabinet in Line for Woman Suffrage.

Josephus Daniels, Secretary of the Navy—The mothers of men train their boys for citizens, and if they are to be trusted with the early education and shaping of the character of the boys, is there any reason on earth why they should not be trusted with the ballot?

Franklin K. Lane, Secretary of the Interior—I see no reason to fear woman suffrage. It has not worked disaster in California. As a matter of political philosophy, suffrage cannot be put aside, and as a matter of wise policy it is not to be denied.

Daniel F. Houston, Secretary of Agriculture—The patriotism, self-control, and intelligent action of women in the present emergency lend additional support to the argument and should dispel any doubts fair-minded men may have entertained as to the wisdom of enfranchising them.

William G. McAdoo, Secretary of the Treasury—The time has come when suffrage should be given to the women of America. It should be given ungrudgingly; it should be given gladly. The women of the United States have in every way since this war has broken out shown themselves qualified for the right of suffrage.

William C. Redfield, Secretary of Commerce—I am an earnest believer in suffrage for women. There are large sections of our public affairs in which women—merely because they are women—are experts. The cause of education is one of these matters; another is the whole question of dealing with the liquor traffic in all its forms; so also are questions of child labor and of women in industry.

CHAPTER XII.

The Magnanimity and Bravery of New York Women.

Discussing the great New York victory, Mrs. Ella S. Stewart said:

The enfranchisement of the women of New York at the hands of New York men Tuesday, November 6, will rank as one of the great spiritual victories of the world.

Never before have so many votes been cast for a clean-cut moral issue; never in the history of the world in a single day, have so many men been partakers of the sacrament of Generosity, of Justice, of Good Will; never have as many risen to the spirit of the Golden Rule.

This basic question of human rights was never submitted to a larger electorate than in New York state. In the other suffrage countries the enfranchisement of women has come through parliamentary action. That is like having a gift handed to one on a silver platter. Only in our hard-won suffrage states in this land of democracy have women had to secure the affirmation of a majority of men.

The reaction upon the thousands and tens of thousands of men who responded to this spiritual challenge will surely result in a permanent gain; in loftier ideals in civic life and greater faith to fight for those ideals. Having lifted themselves to this height of spiritual action, they have buttressed that gain by the liberated moral support of the Empire State's imperial womanhood.

For if praise is due to New York men, what words can fitly describe the fine mettle and unconquerable zeal of the women who have finally taken this Gibraltar, the most obstinate bulwark of opposition in our country? After their defeat in 1915, they stopped not for a single day. They simply said "We had hoped that our work was done, but it is not. We must work on, fight harder, and pay the greater price demanded for our freedom. But freedom is worth any price."

And as the victories in the great war today depend not so much upon stratagem as the illimitable expenditure of life and fortune; so these New York women have held nothing back. They have given themselves body, mind, and money. No man or woman remained unsought.

The other day down the streets of New York, in their great parade, beside the thirty thousand women bodily participating, there was carried a petition signed by one million fourteen thousand New York women, praying for citizenship.

It was a victory as clean as a hound's tooth. No corrupt use of money, no lowering of any flag of woman's essential dignity. It was a triumph of the mind and soul over corruption, ignorance and conservatism.

And because my mind always seeks to connect result with cause, I cannot omit mentioning the silent battalions who flung themselves fruitlessly against this bulwark in the years of the—

not dead but living Past. It was in this Empire State in a little brick church in Seneca Falls, in 1848, that the bravest women of the world lighted the fuse which on Tuesday, November 6, split Gibralter. Far-seeing, gallant, selfless women flinging themselves with lavish abandonment against the bitterest of foes, when no victory was in sight! The leaders of campaigns of forlorn hopes, infinitely lonely in their struggle! From some far parapet do you view our now innumerable legions of marching women? Oh, Susan B. Anthony, Elizabeth Cady Stanton, and the others who marched down the narrow aisles of the little brick church in Seneca Falls! Can you know how warm and cheery we are in the blaze which you kindled? How fair a world for women you mapped out, coincident only with the illimitable confines of human possibility?

A thousandfold more victorious than those now enfranchised, are you, oh, sure projectors of the segments that complete democracy!

God pity the women who brought no sheaves to this harvest.

A Red-Letter Day for Women.

(Los Angeles Times)

Tuesday was a red-letter day for the women of New York state and for every woman in America who has been working and praying for the enfranchisement of her sex. By a majority of nearly 100,000 votes the Empire State enrolled itself as the fourteenth member of the bright galaxy of American commonwealths that have justly granted the right of suffrage to those members of society but for whose work and sacrifice no commonwealth could exist. Defeated in 1915 by a plurality of 195,000, the indefatigable workers in the cause of woman suffrage donned the armor of logic, buckled on the shield of endeavor and the sword of justice and waded again into the political trenches with the result that has been heralded to the four quarters of the globe. Is it any great wonder that the news of the enfranchisement of 2,000,000 women was received by great congregations of members of the gentler sex amid scenes of enthusiasm which approached hysteria?

Germany in Lowest Rank.

Reports come from Germany to the effect that the question of woman suffrage is beginning to be agitated, in spite of the Government's forcible insistence that this and other kindred subjects be held up until after the war. Three national organizations of importance—the woman's department of the Social Democratic party, the German Imperial Union for Women's Suffrage, and the German Women's Suffrage Society—in opening their campaign have issued a joint manifesto, in which they say, among other things, that "Germany stands in the lowest rank of nations as regards women's rights. . . . The war has brought a full victory to the women of England, Canada, Russia, and Denmark, and

large concessions are within sight in France, Holland and Hungary. . . . In the demand for the democratization of German public life, our legislators do not seem even to admit the existence of women." The manifesto draws attention to the fact that women in Germany are employed in all spheres of male activity and that without them it would be no longer possible to support the economic life of the people, and asks if this performance of duty does not "involve the right to share in the building up and extension of the social order." This pronouncement, it is announced, will be followed by others until the victory is won.

The French Chamber of Deputies is reported to be prepared to grant suffrage to women. The commission for universal suffrage will admit women to vote in municipal elections, and will propose that they be entitled to hold office. The age limit has been fixed at thirty-one years.

In England, too, the enfranchisement of women is destined to success just as it is certain, sooner or later, to be incorporated into the governments of France, Russia and every country whose constitutions are founded and will be founded upon the ideals of freedom. "The world for democracy" is no meaningless slogan and the very suggestion of the phrase will bring about its fulfillment. The crusade for the liberty of the human race, for white men, black men, red men and yellow men, for little nations as well as great nations, for women as well as men in every corner of the globe, has received from the bloody hand of Mars the strongest impetus that has ever been given it in the history of the world. "Man shall be king of his fireside," said Hugo, "and woman shall be queen there." Slowly but surely the prophecy is being fulfilled. The perfect democratization of the world comes gradually but it is certain.

During the last three years the women of England have shown the stuff they are made of and their sisters of America are today proving themselves worthy of every right and every honor which could be bestowed upon them. Yet let it be remembered that it was not by the destruction of property, by foolish hunger strikes and by violence that British women proved their right to the ballot. It has been by their steady devotion to their country, by their industry and patience, by the evidence of executive ability and every admirable quality that they have proven themselves worthy of suffrage. It is the same in the United States.

Justice to the State.

"Be on the right side of this question of plain justice," pleads the Cleveland Press.

"Women have higher ideals, a sounder morality than men. It is a rare man who can conscientiously say that his conception of conduct for himself is as high as that of his mother or his wife for herself.

"There is no difference between the brain of a man and the brain of a woman.

"Woman is as capable as man of determining what is good for her and her family.

"What is good for the family is very likely to be good for the state.

"Therefore, when woman is denied the right to vote, an injustice is not only done to her, but to the state as well.

"A community can not be said to have reached its highest development when one-half of its adult thinkers are denied the right to express their convictions on governmental policies in an effective manner."

In what a time we are living!

"Old things are passed away; behold, all things are become new." There is scarcely a nation or people not undergoing some marvelous transformation. Russia is in the throes of a new birth; China, awakened from her sleep of centuries, is going through a quick evolution. France is a changed nation; England is finding herself; and America, the queenly leader of democracy, not to be outdone, is preparing herself for the new age by cleansing her commonwealths and enfranchising her women.

It is a great time in which to live.—Stewart.

CHAPTER XIII.

Women at Work, Women Reborn.

War Work Among the Women Workers.

Did you know that there are over 2,000,000 young American women working in munitions factories? That nearly all the uniforms our soldiers and sailors wear are largely made by women workers? That a great share of our foodstuffs are handled and prepared by women? asks the San Francisco Examiner.

Neither did we, until a Young Women's Christian Association secretary came along and related the facts at a local luncheon the other day.

At first thought, one does not link the Young Women's Christian Association with war work of any kind. The association's big brother, the Y. M. C. A., we know about. Its work, right under the noses of the enemy's guns, is well known, and even now San Francisco is engaged in the laudable job of raising nearly half a million dollars toward the association's war-work fund.

But it is apparent, just from the figures given by this traveling secretary who spoke here the other day, that there is much work for such an organization as the Young Women's Christian Association as well, in these days of war.

"These girls are part of our second line of defense," she told the women assembled to hear her, "and unless we stand by them and help them and provide good for them, our first line of defense will fail through a weakened second line."

Wise words. They should be weighed seriously. There is work to be done by this woman's organization, whose peace-time activities have become a vital and important part of life in every community and whose new work, brought about by the war, is a vital need for the nation.

The Y. W. C. A. already is doing a noble work abroad. In Russia and in France its workers have found a great field for activity and there are scores of them there doing their bit in unaccustomed ways and among peoples hungry for the ministrations of such women, and needful of them. Its larger work now is to be done at home.

Hold up their hands in any way you can. Theirs is a big and noble work. Find out how you can help and, having found out, do it.

Women in War-Time Economies.

(By Ada Patterson)

Women of America have been reborn. Those casual visitors from other lands who went home and wrote down our women as spoiled, selfish, pampered and unemotional will dip their pens into other ink and write different descriptives. Without doubt there is

a new American woman, born of the war of her country with the Central Powers.

Feminine America had looked with pitying eyes upon the despoiled lands and tortured nations beyond the Atlantic. American women had given to those lands and nations the aid of their time and thought and purses. But when the United States declared war the women of this country were as mothers whose homes had been attacked by the enemy. Such mothers gather their children in their arms, and the spirit of defense and of protection flames from their eyes. In the breast of the most timid mother are unlocked resources, undreamed-of courage and endurance.

The rebirth of American women under the conditions of war has revealed big virtues and great selflessness. It has shown them as maids "who bind their warrior's sash," wives who tell their husbands that they will support the family while they support their country, mothers who tell their sons they would rather mourn them as dead heroes than as living cowards.

With Blood and Tears.

Women of France do their war work, like the men of France, with blood and tears, casting their souls and bodies into the fight to save their country.

"One munitions factory in France," says a writer in Every Week, "turns out the enormous amount of 1,000 tons of ammunition every day. Six thousand women are employed in this plant." Among these women thirty babies are born each month and cared for in the hospital and nursery attached to the factory. Only the fewest days necessary, and the new mothers leave their babies and go back to their shell making, to handling the white hot metal and the high explosives ten hours each day! The babies never leave the nursery. Last July there were 210 there. For the youngest the mothers are allowed a ten-minute nursing period every three hours—and the tiny victims of war times drink in deadly fatigue, fear, despondency and fearful nerve-tension with their mothers' milk! These women war-workers wear no uniform. They are clad in the ragged black of mourning for their men who have already impeded the rush of the Hun with their warm, living and loving bodies, or clad in coarse unbleached cotton dresses and their faces are tired and haggard. The experts among them work eight hours without pause for food or rest.

Mothers in war-work! Shall it be so in America?—Cheyenne Leader.

Women Better Labor Conditions.

Driven by the necessities of the great war hundreds of industries have opened their doors to women for the first time—women are everywhere doing the work hitherto done exclusively by men. With this change in the economic scheme has come a change in the social life of labor; a change that in many cases was unforeseen but which has proved in every case to be a betterment of

existing conditions. Just as the women have shown increased efficiency in the work, so has the social atmosphere of the great factories been improved.

Men, working side by side with women, have been ashamed of rude behavior, and finding keen competition from the women, have attended more strictly to business. As one works manager said recently: "The girls have got 'em scared the way they mind their knitting."

Employers, however, find that with the employment of women comes greater obligations to their working forces, and most of them have risen to the occasion. The shops are being made light and airy; rest rooms, baths and dressing rooms are being installed and the living conditions are generally being improved. No sooner are the women provided for than the employer realizes that similar conditions should be given the men, and the result is that all gain.

A good example of how the women are taken care of is shown by the new $1,000,000 plant of the Standard Aero Corporation in Elizabeth, N. J., where 1,200 women are soon to be employed. This plant is the largest in this country, where the entire airplane is made, and the women are employed in the wing-making departments and other departments where the labor is light and requires deft fingers. Harry Bowers Mingle, president of the Standard, was the first airplane maker in this country to employ women and he did so as soon as he realized that they were better than men in the more delicate work.

At the Standard plant there is a rest room more than 100 feet long by 50 feet wide, with windows on three sides. It is comfortably furnished, so comfortably in fact that it is more like a club room that anything else. Then there are dressing rooms, shower baths and modern toilet arrangements. In addition a dining room is being built where the women may either eat the lunches they have brought from home or be served by the chef of the plant. Every effort is made to make the women's work pleasant and to give them a pride in what they are doing, for they are "soldiers of the shops" and are assisting in building airplanes that will train airmen for European service. Like soldiers, these women wear uniforms, pale blue piped with red, and soon they are to be organized in military fashion, starting with privates and ranking up to captains.

Dr. Anna Shaw Lauds Women.

BALTIMORE, Nov. 25.—Dr. Anna Howard Shaw, chairman of the Woman's Committee of the National Council of Defense, at a mass meeting of Maryland Mothers today, termed the war "a woman's war, man-made in Germany."

She declared the greatest proof of patriotism in woman was the fact that they gave their sons for war. She said:

We must send our boys away with a smile. The time for tears must be after they are gone. Let our children know that they

live in a land where men are willing to die and where women are willing to give all for their country. All the world is calling to the womanhood and the motherhood of America.

A message to America's men in the service was drafted, and will be sent to the various units at Christmas. It is:

The women of America are with you in spirit and in service. You are our standard bearers, and our hope. We love you, believe in you, and pray for you, this Christmas morn.

CHAPTER XIV.

A Message to the Women of America.

The American Mother.

Lieut.-Gen. J. C. Smuts, who was commander of the Boer forces in Cape Colony throughout the last year of the South African war, is now a General in the British Army and South African Envoy to the Council of the Empire. He is a successful commander in the field, but war is not his profession. He is a great lawyer and a great statesman as well.

In an interview with Edward Marshall for the Curtis Brown News Bureau, and now published by the George H. Doran Company in a volume entitled "War-Time Speeches," Genl. Smuts sends a message to the women of America on their relation to the war and the promise its successful ending holds for woman's emancipation here and throughout Europe, which we reprint with sincere appreciation:

And before you go, may I give you one more message? I should wish to direct this definitely to American women. Very keenly must they feel the reasons for and justifications of this struggle, if they would support it, for theirs will be the greatest sacrifice, that of their sweethearts, husbands, sons and brothers, and, secondarily, often of that comfort which to women means so much.

They should realize that one of the great truths about this struggle is that it is for the position which all womanhood will hold throughout the world in days to come. This is a war for peace, and through the lack of peace the sufferings of women have been greater than the sufferings of men. It must be, and they must help to make it, the last chapter in the old book of war and horror, destruction of dear homes, rapes, massacre and outrage. They must help to make it the great end of the oppressions of all womanhood. In Europe, speaking generally, women still are held in thrall by the old feudal system, and by helping in this war with all their strength and all their hearts and all their souls, American women may do much to help break those chains.

If Freedom wins in this war, political emancipation will be achieved by womanhood in all parts of the world.

It is the fight of womanhood as much as it is that of manhood. It has liberated many evil forces; it will liberate many forces of beneficence. Chiefest of them all will be the sane and purifying force of womanhood. Unquestionably the Allied nations represent the impulse working toward the freedom of all womanhood. The feudal impulse is to keep womanhood in subjugation, in the background.

There is every reason in the world why women in America should strive to help, strive mightily, even were they not involved through love of fathers, sons, and husbands who must join the

battle-line, and by the love of their own country whose best traditions and institutions would be threatened by a German victory.

Women in High Position.

Miss Rankin Gets Flag.

Miss Jeannette Rankin, the only woman member of the National House of Representatives, is now the happy possessor of the American flag that was flying over the House when the Susan B. Anthony amendment bill was passed. The presentation was made by J. J. Sinnott, doorkeeper of the House and a great admirer of Miss Rankin.

Fills High Position.

Miss F. L. Stevenson, as private secretary to the British prime minister, is the first woman who has ever filled this high political position. Miss Stevenson is also the first woman who ever formed part of a statesmen's entourage at an international conference, she having accompanied David Lloyd George on his recent trip to Italy to meet the prime ministers of the allies.

The American Mother.

She stands in the shadow—the American mother—
While war fills the world with its noise.
Though she's here in the homeland, her heart's in another
Her heart is tonight with her boys.
The wolves of the world are strong banded together
In strenuous fight for their prey,
And who will make safe for America's mother
Her sons who are marching away.

There are statesmen to speak for the American dollar
In Congress for eloquent hours,
That the rights of King Property wax never smaller,
And business pile vaster its powers.
But who speaks for the rights of American mothers
To sons undebauched on the way
Aye, who speaks for the brave American mothers
Who give up their boys today.

There are men who the might of our country are wielding
To speak for the drinkseller's rights
Great men are today still an enemy shielding
That fights us and blights us and smites.
But who pleads as strongly the causse of the mother
Whose sons are the drinkseller's prey,
Who speaks for the little American mother
Of young soldiers marching away.

There are great princely men who follow the coffers
Where golden the moneytide runs,

But where are the knights of the hearts that must offer
The sacrificed lives of their sons.
The world is so filled with the voices that smother
The life that shall pass not away
Who hears then the noble American mother
In prayer for her boys today.

A fear for her sons falleth heavy upon her,
Of ruin worse wrought than with guns,
Rather come back, she prays, dead and noble with honor
Than fallen in sin, Oh my sons.
Has she not from their birth paid the price that a mother
Must pay for the sons that she rears
Must she see them debauched and pay yet another
The heaviest price of the years.

She must wait in the background—her fears she must smother
And silently bear her heart's ache
She must live in her own land and give in another
Her sons for humanity's sake.
But she feels that to her, forever their donor,
We owe it in sacredest trust
To keep them unsullied and give them with honor
Back unto their home or the dust.

CHARLES ROSS WEEDE.

Walton, Kansas.

CHAPTER XV.

Two National Amendments; The Nation on Trial.

National House-Cleaning.

UNCLE SAM has started house-cleaning in grand shape. The adoption by Congress and the signing by the President of TWO NATIONAL HOUSE-CLEANING AMENDMENTS to be submitted to the various states for adoption, marks the beginning of a new era in old venerable UNCLE SAM'S beneficient and progressive reign. And it is a remarkable coincident that the two should follow so closely one after the other, that they may proceed for ratification in company.

The Prohibition and Woman Suffrage Amendments

are closely related as moral issues, and should be ratified by the states without delay. For as Uncle Sam has now entered the ROSTRUM of the WORLD in advocacy of the highest and purest type of Democracy, it is highly important—imperatively important—that he has things well arranged at home; otherwise the advocacy of his claims may be considered and treated as pretention and hypocrisy.

But the author has no misgiving in this respect; for it cannot be possible that any state of this benignant Union would or could afford to have it recorded on the pages of history for progeny to ponder that their forefathers were at this so depraved th' they deliberately rejected either one of these amendments, or that they were so thoughtless that they neglected to consider and to approve such an important and imperative duty toward their families, their children and for the welfare and prestige of their state.

German Treachery.

The Germans have been strongest and most conspicuous enemies to all social and temperence reforms, pleading for personal liberty and denouncing sumptuary laws. And being the owners of the breweries, and the breweries the owners of the saloons, and the saloons dominating the slums and the morally depraved—and having succeeded in blinding some good people with the folly of regulation, the license bribe and persuasion—they have held sway over a large part of UNCLE SAM'S domain.

But now, since it is well established, that the Germans, though American citizens, have strong sympathy with the fatherland, and as the breweries control the saloons and dominate the slums and the baser elements in the nation, these breweries have become very dangerous institutions in our nation; and the sooner this treacherous institution is abolished, the better it will be and the safer our legitimate institutions. For thereby the CONNECTING LINES between the breweries as the instigators and the depraved and baser elements will have been broken and destroyed, their

instrument of communication removed and their dominating influences shattered.

Boston Breweries and the School Fuel and Food Problem.

A Timely Study by Mark R. Shaw, Eastern District Secretary, Intercollegiate Prohibition Association:

BOSTON BREWERIES USE CONSIDERABLY MORE COAL THAN BOSTON PUBLIC SCHOOLS AND USE MORE THAN ENOUGH FOOD STUFFS TO FEED ALL THE 114,000 SCHOOL CHILDREN.

In view of the present discussion regarding the wisdom of a conservation policy which closes the public schools—the most constructive agency in our society, along with the churches—while leaving non-essentials, and even destructive agencies like the saloons, open 13 hours a day, some definite figures are pertinent.

The Annual Report of the Business Agent of the Boston School Committee gives the total number of tons of coal used by the schools, and also the cost of heat, power and light for the entire school system. Corresponding figures for the saloons do not seem to be available, but the last United States Census Report (1910) does give the total cost of heat, light and power for the manufacturers of malt liquor in Boston for the year ending June 30, 1909. Taking the school figures for the same year, we have the following comparison for 1909:

Total Cost of Heat, Light and Power for Boston Public Schools, 1909 ..... $149,987

Total Cost of Heat, Light and Power for Boston Breweries, 1909 ..... $161,565

According to the last printed Report of the School Committee (1917) the Boston schools used in 1916 27,820 tons of coal costing $145,364.00 and the total cost of heat, light and power for 1916 was $204,919.26. Since 1909 there has been an increase of 13 per cent in the amount of coal used, and an increase of about 15 per cent in the price of coal, as shown by this report.

The Reports of the Internal Revenue Department show that there has been an increase of 19.9 per cent in the beer production in Massachusetts in 1916 over the year 1909. Assuming that this increase would hold for Boston (which makes 57 per cent of the beer in Massachusetts) and that there was a corresponding increase in the amount of coal used (20 per cent), and that the increase in price of coal to the brewers would be the same as to the schools (15 per cent), we have the following:

Total Cost of heat, Light and Power for Boston School, 1916 ..... $204,919.26

Total Cost of Heat, Light and Power for Boston Breweries, 1916, Est. $222,000.00

According to figures submitted by Professor T. N. Carver (Economics) and Professor Walter B. Cannon (Physiology) of Harvard, the brewers in the United States used in 1916 enough

food stuffs to supply the energy requirement of about 4,500,000 working men for a year. The Reports of the Internal Revenue Department show that Boston brewers make 2.5 per cent of the beer made in the United States. In other words they used food enough for about 112,000 working men, or 186,500 children, since the average child's ration is about three-fifths that of a working man. As the Administration has required the brewers to reduce by 30 per cent the amount of food stuffs used in beer from now on, it is fair to estimate that the Boston brewers are using food stuffs sufficient to supply the energy requirement of 130,000 children. There are now only 114,534 school children in all of Boston's public schools!

It should be remembered that the coal used in carrying the raw material to the breweries, and the product to the dealer, and the coal used to heat the 980 license places in the city is not included in the above figures.

WHICH SHALL "THE ATHENS OF AMERICA" CLOSE, HER SCHOOLS OR HER BREWERIES?

IF THY CHILDREN ASK OF THEE BREAD WILT THOU GIVE THEM BEER?

AND IF THEY ASK FOR A SCHOOL WILT THOU OFFER THEM A SALOON?

A Convincing Argument.

"In states, cities and counties where saloons are allowed to operate it is estimated there is one saloon for every 300 persons living in the sections where the saloons run. I have not heard of any saloon that has been permanently closed since Christmas on account of any lack of coal or fuel. But there are more than three million children who have been unable to attend school since the Christmas holidays on account of the lack of coal to keep the school buildings warm.

"If any argument were needed to convince the people of the United States that each state should hasten to accept the constitutional amendment which would close the breweries, distilleries and saloons of this country forever and keep our children in school, we certainly have it now.

"In the state of Indiana all saloons were closed out on the last day of March.

"The saloon business, which is owned by the breweries of this country—and the breweries are owned by Germans—would have had the United States fighting on the side of Germany if the prohibition movement had not started when it did and gotten under control as many states as it had before the war broke out. Germany is the only country in the world that has been willing to commit wholesale murder to acquire territory, and no doubt she expected to capture the United States through her brewers and distillers and the saloons the brewers owned, by murdering the people through alcoholic poison.

"Out of 7,000 saloons in Chicago one year ago there are now

less than 6,000 open, and 5,380 of the 6,000 belong to the breweries. The man operating a saloon under his own name is nothing more than a hired man in effect. The big brewers employ big lawyers to control all political conventions, and they contribute heavily to the campaign funds of the candidates on both sides, so that no difference which side wins they always have their hooks in just the same.

"The only positive remedy and cure for this wicked influence is in the hands of the people, who can hurry up their state legislatures to act in the adoption of the amendment to the constitution of the United States, forbidding the manufacture and importation of alcoholic beverages. Get busy! Get rid of the saloons and keep our schools open!"—W. D. Boyce, in The Saturday Blade, Chicago.

CHAPTER XVI.

United States the World Power.

America Supreme in World Finance

WASHINGTON, Jan. 30.—How the United States has become the dominate banking power of the world was shown in the annual report of the comptroller of the currency, John Skelton Williams presented to Congress today.

Comptroller Williams estimated the whole banking power of the nation at $37,529,000,000, an increase of more than $14,000,000,000 since the beginning of President Wilson's administration. Taking the latest estimate of the banking power of the world, placed in 1890 at $15,558,000,000, he said America's increase was alone nearly equal to the world's combined banking power twenty-seven years ago.

National banks of the United States, Comptroller Williams declared to be stronger, safer, more observant of laws and more efficiently managed than ever before. Their resources—$18,553,197,000—are greater by more than two billion dollars than ever before and exceed by about the same amount the combined resources of all state banks, private banks and trust companies. Under three years of the federal reserve system, national bank resources have increased more than $7,000,000,000.

Comptroller Williams, however, coupled his report of this enormous growth with a warning that duties and responsibilities have increased no less than the resources.

"It is of supreme importance," he said, "that allurements of profit from commerce or industry in this country or in neutral countries, not essential to our success in the war, should not induce us to divert or dissipate the capital or financial resources of our people."

The danger from decline of earning capacity of public utility corporations and consequent shrinkage of values in their securities, the comptroller warned, is real.

First relief, he thought, might come from state commissions and municipal authorities, and he expressed the hope that Congress would provide for the advancing of money to corporations wherever necessary to insure proper service to the government. The proposal is unusual, the comptroller admitted, but he pointed out that the times are unusual.

Government guarantee of bank deposits in sums under $5,000, the comptroller believed, would bring into use much hoarded money, and he renewed his recommendation for such a law.

America's Supremacy.

It is really amusing to read Count Hertling's speech in a Munich paper, October 23, 1917, of which the following extracts concern UNCLE SAM:

If those who hold power in France forcibly repress every suggestion of peace and try to rouse fresh will for war by a show of

assurance of victory, in spite of the frightful sacrifices the war has cost the country, and must cost still further, it is because they are sustained by the hope of help from America.

In this hope they patiently tolerate the Americans also making themselves at home in France, turning Bordeaux into a great American harbor with immense loading and unloading wharves, and cutting down the forests of the Gironde in order to build a camp in the neighborhood of Bordeaux for the expected American army.

French workmen tolerate the competition of American workmen, with whom they are not in sympathy, in the factories, and the owners allow them to look into the secrets of their business, all so that the new ally may help them to take revenge on the hated Germans.

And what is England's attitude toward this American support so ardently desired in France? Even before the war there were those who spoke of England as the enemy of Europe, and it is certain that England has understood how to profit by every conflict between European Powers in the last century. The time may be drawing near, however, when the punishment England deserves for this will come upon her.

Even President Wilson cannot believe that America is coming into the war only in order that democratic ideas may come to the front in backward Germany. A survey of the future shows a very different picture.

If the Entente were to be victorious through America's help alone, that would mean that from now on America would take England's place. America would rule the seas with her fleet, and dictate the limits and objects of world trade. America would remain as she is now, during the war, the mighty capitalist, and would also take England's place as the world's banker.

Germany Defends Europe.

"America against Europe"—that is the character the war threatens to assume more and more, thanks to the Entente. And, therefore, the Central Powers and their allies are no longer fighting only for themselves; they are fighting for Europe's independence of the over-powerful colony, and with them are fighting the neutral States, who will not allow themselves to be forced into the war against the Central Powers defending Europe. Their manly endurance deserves the highest praise and the warmest thanks! If I think first of Switzerland in this connection, it is because of the close neighboring relations, which link us here in the south to her, and, on the other hand, the geographical position which exposes Switzerland in particular to enemy pressure.

But our feelings are the same toward Spain and the neutral States in the north. **Therefore, a victory of the Entente over the Central Powers would bring about America's supremacy,** and—so long as they follow America—that of her Asiatic allies over

the old Europe, including England. But with God's gracious help there will be no such victory.

In undertaking to interfere in our internal concerns and dictate to us how we should order our State affairs, thus bringing about want of harmony between Government and people, the enemy has achieved the opposite result. Wilson's ill-bred attempt only produced an indignant outcry in Germany.

In fact, the phenomena which have come to light in enemy countries have not conduced to make us admirers of their democratic constitutions and of the parliamentary system. On the contrary, as many of the speakers in your committee have recognized, they must tend to revive belief in the value of the monarchical institution, the constitutional monarchy we possess in Germany, which is a historical growth.

Wilson a Real Despot.

We have no Government armed with the unlimited powers the President of the American Republic possesses. And what of England, the oldest and model country of parliamentarism? Which of the two former great parties is now responsible for the policy of the Government? All the highly-prized traditions of the past have been thrown over.

The German Nightmare.

UNCLE SAM'S eloquence is causing the Kaiser and his subservient subjects a great deal of worry, as we notice from Count Hertling's speech. To this may be added an editorial from the same Munich organ, in which it laments:

"Wilson would have to be estimated as a mean spirit if exclusively pacifist and humanitarian motives and tendencies were to be the driving force for the application of the enormous resources of power of his country. And we should be attributing very slight political insight to the representatives of the American people in Congress and Senate if we were to assume that they had been moved by sentimental or moral excitement to bring out their enormous resources of power, the greatness of which is in such striking contrast with the apparent goal for which they are striving. No, Wilson's policy is aiming at great things—at the erection of an undisputed position of world-power for the free North-American State, and the overwhelming majority of all the politicians and statesmen of influence are following him gladly in order to attain this exalted aim.

"Little Europe has hitherto dominated the world politically, intellectually, culturally, and economically. This domination is now to pass to the great American Republic . . . . . By the longest possible extension of the war the complete military, financial, and economic exhaustion of the European peoples is to be achieved and American world-power is to rise from the ruins."

Prof. Morits Bonn, touched by this interpretation of UNCLE

SAM'S war aims, and being "really and truly" an American expert, having once visited America as assistant to Dr. Dernburg three years ago, knows American opinion and sentiments which he announces in an interesting letter, wherein the terror of the Germans of every class, respecting American possible employment of economic retaliation and its effects are forcibly presented. The Professor writes:

"The question now is whether President Wilson has become a convert to force, and whether he and his people are pursuing a policy of conquest. Or is he still trying to reach his old aims by new means? For, if he is going to throw a million American warriors upon the battle-field, he must accept the principle that the sword is mightier than the mind—and this at a time when the idea of a peace by agreement is rising in all parts of the world.

"It is not probable that Professor Wilson will complete this departure from his principles if he finds a way out. If he is aiming at the overthrow of Germany, that doesn't necessarily mean that this overthrow must be produced at a given moment by the participation of an American army of a million—if he thinks that he has other serviceable weapons at his disposal, such as the blockade of the neutrals and the future world-trade blockade.

"If Wilson is right in thinking that by cutting off the supplies of commodities from overseas the future recovery of Germany can be made impossible, he need not renounce his pacifist past in spite of his participation in the war. For he could thus cancel the Germany victory on all the battle-fields. He could even cancel by this means the smashing of England, if England were to be smashed. We are consequently faced by a political problem which can not be solved by arms."

Uncle Sam Vindicated.

No, UNCLE SAM will do nothing of the kind. And yet UNCLE SAM is actually and intends to be a WORLD POWER for the good of the world. The war-aim and peace-aim, and object and disposition and sentiment and ambition—solely, purely, benignantly—are enveloped and expressed in the following mottos:

GOVERNMENT BY THE CONSENT OF THE GOVERNED or Self-Determination.

UNIVERSAL BROTHERHOOD.

UNIVERSAL SUFFRAGE.

EQUAL OPPORTUNITY.

EQUAL RESPONSIBILITY.

EQUALITY.

PROTECTION OF THE WEAK AGAINST THE ENCROACH OF THE STRONG.

Elucidating these democratic principles and pronouncing their application and enforcement, President Wilson said:

"The peace of the world depends upon the just settlement of

each of the several problems which I advocated in my recent address to the Congress.

"I, of course, do not mean that the peace of the world depends upon the acceptance of any particular set of suggestions as to the way in which those problems are to be dealth with."

And, speaking of durable peace, the President says:

"It cannot be pieced together out of individual understandings between powerful States. All the parties of this war must join in the settlement of every issue anywhere involved in it; because what we are seeking is a peace that we can all unite to guarantee and maintain, and every item of it must be submitted to the common judgment, whether it be right and fair, an act of justice rather than a bargain between sovereigns.

"Our whole strength will be put into this war of emancipation —emancipation from the threats and attempted mastery of selfish groups of autocratic rulers, whatever the difficulties and present partial delays.

"We are indomitable in our power of independent action and can in no circumstances consent to live in a world governed by intrigue and force. We believe that our own desire for a new international order where reason and justice and the common interests of mankind shall prevail is the desire of enlightened men everywhere.

"Without that new order the world itself will be without peace and human life will lack tolerable conditions of existence and development. * * * I have spoken thus only that the whole world may know the true spirit of America, that men everywhere may know that our passion for justice and self-government is no mere passion of words, but a passion which, once set in action, must be satisfied."

OSCAR II, the Founder of the Democracy of the North.

"I am not going to spill a drop of Swedish blood on these Norwegians. **It is better to have a friendly neighbor than to have a dissatisfied and quarrelsome partner."**

CHAPTER XVII.

The Democracy of the North.

UNCLE SAM is neither too big nor too proud to recognize and to extend the hand of fellowship to a small republic, the democracy of Scandinavia.

The three countries, Sweden, Norway and Denmark, are situated in a corner of the world, as it were; hidden from view by the large and prominent kingdoms, hence the world at large does not notice what is going on in this more obscure corner.

In the settlement of the Napoleon I conquests and failures in Europe, Sweden and Norway were united into a Kingdom under the Swedish Crown Prince Charles Johan Bonaparte, adopting for his reign the name of Charles XIV. The Norwegians were never quite satisfied to be under a Swedish king, though they had their own constitution and legislature, exactly as the states have in the United States of America. The king had veto power, but the legislature or "Storthing" could pass enactments over the king's veto.

Dissolution of the Scandinavian Union.

The union was established in 1818 and dissolved in 1905. The Norwegians seceded and the Storthing declared the election of a king for Norway, resulting in the election of a Danish prince.

The remarkable thing about this is the circumstance that no coercion was even attempted by Oscar the II, the Swedish king. Sweden has more than twice the population of Norway, could therefore have good prospects to subdue the rebellious neighbor and make him behave himself, but not so the noble godly King Oscar. When someone suggested coercion, King Oscar answered: "No, my friend, I would not spill a drop of Swedish blood on these Norwegians. It is better to have a contented neighbor than a quarrelsome, dissatisfied partner."

This is the result of true Christianity, applied in actual practice. And it is a great satisfaction to record the circumstance that the royal family of Sweden has been and is religious, not only outwardly but at heart, participating in missionary and charitable work.

The Reunion.

The pressure of the world war has had its effect also in this corner of the world. The three Scandinavian countries endeavored to maintain neutrality, but were severely pressed by both the Entente and the Central powers, both in matters of exchange of commodities and in direct participation. All three felt a need of some kind of an understanding for mutual protection.

Consulting his ministers, the Swedish King Gustavus V invited King Christian of Denmark to meet in the Norwegian Capital, Christiania, for a conference, November 28, 1917, which was accepted. And that date will appear in Scandinavian history and in the world history as a day of commemoration. For if the Swedish King, Gustavus, had invited the other two kings, Christian and

Gustavus V, King of Sweden.
Promoter of the Democracy of the North.

Haakon, to his own capital, Stockholm, he would have done all that anyone could have any reason to expect of him. But to take the initiative in the matter of meeting, and to propose the meeting to be held in the capital of the people that had slighted his royal father as king, slighted himself as crown prince and slighted his own people—what humiliation, what condescension, what a noble action, what grand ideal, what an imposing example! If rulers of the world were all thus minded, world's peace were established.

But, remember, Gustavus, King of Sweden, is a Christian who believes in practical Christianity; and that is just the way actual Christianity behaves in practice.

The Meeting of Three Kings.

Discussions and resolutions adopted at the royal conference have been but sparsely reported. But the speeches and doings at the banquet have been published, and these are both intersting and important.

King Haakon's Salutation.

King Haakon, the Norway king, being the host, would naturally greet his guests in welcome, which he did as follows, addressing King Gustavus directly:

"Your Majesty! I am performing a very pleasant duty in welcoming your Majesty to Norway. That the Queen and I rejoice over this visit, I need not verify, but I hope that the receptior your Majesty has received in Christiania has convinced you of our high appreciation and gladness over the visit. Dark are the conditions in Europe now, and the shadows extend even unto our countries also. But we have been fortunate in being enabled to keep out of the whirlwind of this war. I wish to assure you that it has always been my aim to establish friendly relationship between our countries. But the personal initiative by your Majesty during these years of war, has brought us closer together more speedily than anyone ever dared to hope for. May the occasion leave only pleasant memories."

Gustavus, the Swedish King, answered the salutation as follows:

"Your Majesty! I wish to express my sincere gratitude for the friendly reception accorded me as also for the cordial salutation by your Majesty. Your Majesty as well as the Norwegian people ought to understand with what feelings I today again have tread upon the land, which my predecessors as well as myself have governed during a continuous period of over ninety years.

"I would not be honest to myself nor to history if I should say that what happened in the year 1905 has been forgotten. The dissolution of that union, which was instituted by Charles XIV Johan, that great man from whom both you and I descend in a direct line, has caused a deep sore in the cherished thought of a compact union on our Scandinavian peninsula; a deep sore, for the healing

GUSTAVUS ADOLPHUS.

"O my Lord Jesus! Son of God, bless these our arms, and this day's battle, for thine own glory and holy name's sake."

"No actor in the Thirty Years' War left a more brilliant name than Gustavus Adolphus, King of Sweden. His military reputation, which rests on solid achievement, was much enhanced by the victory at Luetzen, although the king early fell on the field. That triumph, which was won largely through the inspiration of his spirit and the shock of his untimely departure, contributed to the remarkable advancement of Sweden which his reign had already inaugurated." (Benjamin Chapman.)

GUSTAVUS ADOLPHUS went into another country with his brave soldiers to give his life for the freedom of conscience and untrammeled liberty, when liberty was at stake, in 1631, as UNCLE SAM is now doing virtually and effectually for the same purpose.

of which I desire to participate. That is the reason, your Majesty, why I have come here to-day, that I might say to your Majesty and to the former union-brother:

Let Us Create a New Union!

"Not one of the old kind, but one based on mutual understanding, a union of hearts, one, the vital power of which I hope shall be of a more enduring nature than the former. The paramount obligation now is that we stand confidentially absolutely by one another, during the critical foreign relations, to protect and to maintain the most rigid and absolutely non-partisan neutrality which the northern Kingdoms have proclaimed during this world-war.

"The presence here to-day of my excellent friend and relative, King Christian of Denmark, is evidence and guarantee that he appreciates and approves this, my view respecting a strong combination in the North. Considered separately, we are only three small nations, but combined we become a factor to be taken into account in the protection and maintenance of our liberty and the right to determine our policies ourselves. Let us, therefore, extend our hands toward one another as a sign to our steadfast determination to co-operate in this spirit for the prosperity and blessings of three peoples."

As Gustavus closed his remarks, he stretched his right hand across the table to King Haakon who sat opposite him, and his left hand to King Christian of Denmark, sitting to his left, the Norwegian Queen between them.

Here, then, was the new union effected and symbolized among these guests with great applause; here old sores were healed, strife settled, enmity subdued, enemies reconciled, friendship and harmony restored, co-operation reborn and democracy established.

UNCLE SAM has here a sister democracy who will stand by him in his endeavor to win the world for democracy, to establish good will and harmony among men.

Here, in the distant north, will be found a reserve, which at the proper time will step forward and make itself felt as in olden days.

It was the humble people, represented by the noble and magnanimous Gustavus, who commissioned the first heathen missionaries by the Protestants, as early as 1525, under the reign of Gustavus Wasa, to the Laps and the northern part of Sweden, in rigid climes not yet ventured by the Roman Catholic Church. And Swedish Lutheran ministers were the first to bring the Gospel to the Indians of America.

It is claimed that the Swedish Lutheran Church has been in the lead in heathen missionary work among the Protestants; and no people have so many missionaries, considering population and resources, even today, as the loyal and devoted commonwealth of Gustavus V of Sweden.

Furthermore, when the now so great and treacherous Germany

had been vanquished by the army of Tilly, 1631, and the Danish king with his army, having come to the assistance of his German Protestant friends, was defeated, then another Gustavus, the Gustavus Adolphus, called the Lion of the North, came to the rescue and with his devoted army, his praying and singing soldiers, saved the faith, saved the priceless treasure of freedom, saved the divine endowment of liberty to worship God according to the dictates of conscience. By him

The Foundation of Democracy Was Laid and Dedicated by His Own Blood

which has developed into the freedom of thought, press and speech which we enjoy today, and which, by the world establishment of democracy, will be a world endowment.

The Inventor of the Monitor.

A careful perusal of history seems to indicate that God has trained and preserved for high purposes in times of great emergencies men of this modest people. So, for instance, appeared Captain John Ericsson on the scene at the moment of the Merrimac terror during our Civil War. In one hundred days a floating "cheese-box" was constructed and built which blasted the Confederate pride, saved the Union navy and opened the way to glorious victory.

John Ericsson to Abraham Lincoln.

(Swedish-American Loyalty)

New York, August 29, 1861.

Sir:

The writer having introduced the present system of naval propulsion and constructed the first screw ship of war now offers to construct a vessel for the destruction of the rebel fleet at Norfolk and for scouring the Southern rivers and inlets of all craft protected by rebel batteries. I seek no private advantage or emolument of any kind. Attachment to the Union alone impels me to offer my services at this fearful crisis—my life if need be—in the great cause which Providence has called you to defend.

I am sir, with profound respect,

Your obedient servant,

J. ERICSSON.

To His Excellency, Abraham Lincoln,
President of the United States.

While immigrants from other countries within UNCLE SAM'S domain are causing worry and apprehension, the immigrant from the land of Gustavus Wasa, Gustavus Adolphus and the now governing Gustavus V, are all loyal, devoted citizens, and have rallied to the standard of UNCLE SAM, ready and eager to sacrifice home, loved ones, comfort, and even their lives for their adopted country and the blessings of democracy.

An Affinity.

Thus there is an affinity, a close relationship, an indestructible link, heart to heart impulse, and irresistible attraction between

these two republics, these world vanquishing democracies for a world democracy, a democracy based on the GOLDEN RULE:

"Therefore all things whatsoever ye would have men should do to you, do ye even so to them; for this is the law and the prophets."

So now, in the international or world peace conferences, these representatives of two model democracies, that of UNCLE SAM and that of GUSTAVUS V, will sit side by side, exerting their combined influence and power for the establishment of the WORLD DEMOCRACY as an incident, but the restoration of Palestine to the Israelites and the upbuilding of Jerusalem, the Holy City, and its Temple, destined to become the CAPITAL CITY OF THE WORLD, as the MAIN object, the actual aim, the goal for all our efforts and aspirations.

Singing and Praying.

Gustavus Adolphus, the snow king, as the enemies called him, came with his 15,000 singing and praying Swedish soldiers, to a land already subdued. The first thing this little army did after landing—what could that be? They knelt down and prayed. Think of it—fifteen thousand sturdy men with their king, generals and officers, every one down on his knees in fervent supplication and prayer. And arising they sang a psalm composed by their King, Gustavus. We take pleasure in printing this sublime war song in English translation for the edification of our soldier boys and others interested.

Gustavus Adolphus' War-Psalm.

Fear Not, O Little Flock.

Fear not, O little flock, the foe
Who madly seek your overthrow,
Dread not his rage and power.
What though your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a little hour.

Be of good cheer; your cause belongs
To Him who can avenge your wrongs.
Leave it to Him, our Lord.
Though hidden yet from all our eyes,
He sees the Gideon who shall rise
To save us and His word.

As true as God's own word is true,
Not earth or hell with all their crew
Against us shall prevail.
A jest and byword are they grown;
God is with us, we are His own,
Our victory cannot fail.

AMEN.

Amen, Lord Jesus, grant our prayer:
Great Captain, now thine arm make bare;
Fight for us once again!
So shall the saints and martyrs raise
A mighty chorus to Thy praise,
World without end. Amen.

He Maketh War to Cease.

"Come, behold the works of the Lord, what desolation he hath made in the earth.

"He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in fire.

"Be still! and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

"The Lord of hosts is with us; the God of Jacob is our refuge. Selah."—Psalms 46.

Thou Hast Girded Me.

"It is God that girdeth me with strength, and maketh my way perfect. . . . He teacheth my hands to war, so that a bow of steel is broken by my arms.

"Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and

"THY GENTLENESS HATH MADE ME GREAT. . . .

"I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed. I have wounded them that they were not able to rise; they are fallen under my feet.

"For thou HAST GIRDED ME WITH STRENGTH UNTO THE BATTLE; THOU HAST SUBDUED UNDER ME THOSE THAT ROSE AGAINST ME."—Ps. 18:32—39.

Thus David, the godly servant-soldier, trusts in God and gives to God the credit for his victories.

Sweden's Neutrality Again Confirmed.

In a telegram from Stockholm, Sweden, March 21st, a speech by Premier Eden, at Jonkoping, March 20th, is reported, wherein he touched upon the new and grave problems facing Sweden through the complete transformation of the situation in the Baltic; and he declared that the Government would maintain a policy of UNSHAKABLE NEUTRALITY.

With reference to Finland and the Aland Islands questions, the Premier said the Finnish Government had repeatedly requested arms and ammunition from Sweden and Swedish military intervention in the Civil War. Sweden had been obliged to refuse the request, he explained, in order to avoid being dragged into the war.

The request for intervention, continued the Premier, was made simultaneously to Sweden and to Germany. Germany responded to the call and would not allow herself to be displaced. Sweden

might have pursued the same policy, he added, had she chosen to participate in such a dangerous game.

The Premier alluded to negotiations to secure a million tons of goods from Great Britain against a transfer of tonnage, and regarding this he said that Sweden must limit that transfer as much as possible and safeguard sufficient tonnage for her own imports and exports.

"We have been unable to prevent the great change in the balance of power in the Baltic," continued the Premier, "and we desire to maintain the most friendly relations with Germany, who now dominates this sea, while at the same time safeguarding our independence. A close understanding between Sweden, Norway and Denmark has consequently become of more vital importance than ever.

"Sweden, however, cannot concentrate herself solely upon her Baltic interests. Never was it more imperative to keep an open door to the west. Only so can we and our neighbors safeguard in common the free and independent position of Scandinavia."

CHAPTER XVIII.

GERMAN AND AUSTRIAN ATROCITIES.

The charge is made by Dr. Harry Sturmer, a former war correspondent and officer in the German army. Extracts from his book, "Two War-years in Constantinople," recently published in Bern, are printed in the New York Evening Post, which observes by way of explanation, that it was the German complicity in the Turkish massacres of Armenians that led him to sever relations with his government and to write the truth about what he knew and had seen while in Constantinople. Dr. Sturmer writes:

"The Turkish government . . . had condemned the whole Armenian people, not only that part which lived in Armenia, but also that part inhabiting the 'Diaspora,' in Anatolia and in the capital. That meant several hundred thousand more. But the pretext used in the six Armenian vilayets, 'evacuation of the war-zone,' would not serve for a population living hundreds of kilometers from the front. Therefore, other means were used. A general conspiracy was discovered among the Armenians throughout the Empire. The Government could accomplish its ends only by such a cynical falsehood, and so attain to the extermination of the entire Armenian race.

"Carefully deceiving the general public of the whole world, the Turkish Government invented, in fact, ordered local plots to be invented, and forged proof to be supplied, so that it might quietly go on with its program of extermination covering a number of months. A series of official articles was published in the newspapers of the Young Turk Committee's control stating that all Armenians were dangerous conspirators, who had intended with arms and bombs, and with English and Russian gold in their pockets, to massacre all the Turks on the day the English Fleet forced the Dardanelles; their avowed object was to shake off the Ottoman yoke.

"I wish particularly to state in this connection that I know all the arguments that the Turkish Government could bring to bear against the Armenians; enough was written on this subject by official and unofficial publications, such, for instance, as the transactions of the Society of Turkenkenner. I have investigated all the material available, even at the very beginning of my stay in Turkey, when I was still a Turcophil. . . . Not till much later were my sympathies aroused through personal acquaintanceship with and appreciation for the race's high intellectual qualities.

"Here I can only give my judgment of all this argument pro and con, according to my best knowledge and conscience; my conclusion is that, aside from the first act of murder en masse in Armenia proper, the deportation, with intention to exterminate additional hundreds of thousands of Armenians in the capital and the interior, constitutes the basest, most cynical, most deceitful, most criminal deed of race fanaticism to be found in the history of man; a deed due to the consciousness, on the part of its perpe-

trators, that they were inferior in industry and culture to this non-Turkish element, due to a desire to equalize the inequality by brute force. . . . It was a deed perpetrated with the cowardly consent of the German Government, in full possession of all the facts."

Dr. Sturmer gives an inside picture of the manner, with the key to the method, employed in ridding Turkey of its most thrifty people:

"I myself, with my own eyes, have often seen the first link forged in that terrible chain of crime. I had hardly returned from my first Dardanelles trip when the persecutions in Constantinople and Anatolia broke loose simultaneously. They furnished the most striking street scenes of the war, continuing, with short interruptions, until shortly before I left. In Anatolia, in Brusa, and Adabazar are well-cultivated Armenian farms, which must have been a thorn in the flesh of a Government bearing the inscription of 'forcible nationalization' on its banners. Here the household goods of respectable families were thrown out on the streets and sold for a song, because the poor creatures had often not even an hour in which to settle up their affairs before the waiting policeman took them away. Here the house-furnishings, which could not be sold on account of a hasty departure, fell, without any payment, to savage Mohadjirs (Mohammedan immigrants). These Mohadjirs frequently broke out into open violence. They had been armed to the teeth by the 'Committee' (of Union and Progress). These disturbances were then attributed to 'Armenian plots.' Those were the days when mothers in the depths of despair drowned their children because they couldn't bear to see the poor little things perish on that dreary march into the interior.

"How often have I not had to look at that typical picture of a little troop of Armenians marching through the capital, escorted by two policemen, savage and dull of countenance, clothed in ragged, dark-gray uniforms. Behind this group walked a policeman who could read and write, with a notebook in his hand. Now and then he would beckon to some one among the bystanders and coolly include him in the procession in case the newcomer's papers showed him to be an Armenian. Then he would go forward to deliver his daily cargo of Armenians at the Caracol in Galata Serai, the principal police-station of Pera (the European quarter).

"The way in which the arrests and deportations were made definitely gives the lie to the Government's attempted justification through indignant allegation of a great conspiracy. On the contrary, the deportations of Armenians, conducted in the most cold-blooded manner, covered a period of many months, almost a year and a half. The deportations only began to slow down at the time the Armenian Patriarch was banished, in the summer of 1916, an act which gave a death-blow to the race's cultural existence; when, later, in December, 1916, all the men who had secured military exemption through payment of an exemption tax—and most of the Armenians prominent in commerce were of this number—nevertheless found themselves called to the colors, then,

finally, the end of the persecution was in sight. What is to be said about this 'justifiable, spontaneous indignation' which, for instance, deported one of two brothers, Armenian laborers, this week and the other two weeks later? And what of the system that settled the quota of deportable Armenians to be furnished by each quarter of the city daily at a certain figure, at two hundred, a thousand, as the case may be? I was assured that this was the way things were arranged by Turks in close touch with the police officials who knew how the machinery of deportation worked.

"In general, the observation was made that the number of daily deportations increased whenever the Turks were wrought up by a new defeat at the hands of the Russians; on the other hand, when the fall of Erzerum, of Trebizond, and Erzingan gave the Government serious food for thought and the country's rulers began to reflect that the hand of a retributory Nemesis might be coming down on them, then the deportations fell off noticeably.

"And now for the method of transportation. Every day, toward evening, the unhappy creatures were gathered at the police-stations, and then the trolley company would furnish several cars, into which the women and children were crowded. The men and boys had to walk down to Galata, carrying a few blankets and the most indispensable of their belongings packed in bundles. This procession was made up not only of poor people. It was recruited from all classes, from trades-people and hucksters to the best families. This thing might happen to any Armenian at any hour; I personally know of cases where men of good education, belonging to long-established and prominent families, engineers, doctors, and lawyers, were taken in this unspeakable manner at twilight out of Pera, and had to lie throughout a freezing night on the platform of the station at Haidar-Pasha, and then were sent by the Anatolian Railroad to the interior. Naturally they had to pay for their own railroad tickets. Once in the interior they perished of typhus, or, in exceptional cases, after having survived this terrible disease, broken in body and spirit, were allowed to return after endless representations to the Government that they were 'harmless.'"

Always, it is said, in deportation, the women were separated from the men. A special case of a disrupted family will be found in the personal narrative of an Armenian lad now in this country printed in the department of "Personal Glimpses." Dr. Sturmer proceeds:

"By destruction of all family ties, it was calculated that the kernel of the race's strength would be destroyed. In this way disappeared a large part of the race. . . .

"While Anatolia was thus emptied of all those elements which hitherto had signified progress, while brutal Mohadjirs—hordes of vagabond Mohammedan immigrants—seized this prey of deserted villages and cities and blooming acres, the stream of unfortunates, on their way to a distant goal, gradually melted away, leaving behind the corpses of women and children, of old men and boys, as memorials. The few who managed to reach the place of 'settle-

ment,' that is to say, the concentration-camp infested with fever, surrounded by hostile Bedouins and Kurds, camps offering only starvation as an inducement to settlement, these few faced a slow but much more frightful death.

"Sometimes matters did not move quickly enough for the Government; in the fall of 1916 occurred a well-authenticated case—authenticated by German officials of the Bagdad Railway—when several thousand Armenians, sent to this stretch of railroad as laborers, simply disappeared without leaving a trace behind ('spurlos verschwunden' are the words the author uses, similar to those of Count Luxburg). It is to be assumed that they were simply taken into the desert and massacred. Official book is being kept of the sins of Talaat's Government—in spite of the censorship, and the watch kept on the border. This book is being kept by the American Embassy as well as in the neutral and Entente countries. And when peace negotiations begin this criminal gang of Young Turks will be relentlessly charged with the balance against them in court where all the civilized nations will sit as judges."

The Greek Massacres.

The gentle Turk is again enjoying himself. An Athens dispatch to the London Daily Chronicle runs:

"The succession of official reports which have been published describing the savage persecution, massacres, violation of women and girls, pillage and other atrocities, aiming at the systematic annihilation of the Greek element in Asia Minor and Greek Thrace, have aroused indescribable indignation throughout Greece.

"Newspapers of all shades of opinion condemn in the strongest language these outrages on the part of the Young Turk, whose anti-Greek policy will, they say, prove fatal to Turkey. The newspapers express the opinion that Greek vitality will survive even the severe trial which it is undergoing, adding that it is impossible for a free people not to rebel against the continuation of such atrocities or to allow their tyrants to continue with impunity their work of destruction of the Greek race."

Woes in Rumania.

"Not a pair of shoes can be bought in Roumania at any price; rich women wear ragged clothes because material cannot be purchased; even women in mourning cannot secure material for a black waist," declared Lieutenant Frank Connes, interpreter for the American Red Cross mission to Roumania, who returned to San Francisco yesterday. He continued:

Major Arthur G. Glasgow, vice chairman of the mission, which also acted for the Government, and Major Bernard Flexner, brother of Dr. Simon Flexner of the Rockefeller foundation, are speeding to Washington to report on the terrible condition of Roumania to the War Council, and to recommend an increased loan to Roumania by this Government.

Roumanian soldiers are the best in the world under the circumstances.

Queen Mary is working day and night visiting the sick and wounded.

Refugees from the best two-thirds of the country, occupied by the Germans, have poured into the remainder of the country. In the capital, Jassy, 350,000 people are gathered, although its normal population is 80,000.

Last winter 200,000 people died of typhus, attributed to starvation, lack of fuel and lack of soap. Their oxen were eaten by their allies, the Russians.

Doors and window frames were chopped up for fuel. I gave a woman a cake of soap, which was to her like a present of the Woolworth building.

Because of the remarkable spirit of the people, Colonel Henry W. Anderson, chairman of the mission, promised the Queen he would remain in Jassy all winter, until aid from America has met the country's needs.

U. S. Pledges Support to Rumanians.

WASHINGTON, Dec. 1.—America's pledge to support and use its efforts to maintain Roumanian integrity has been given to that government by President Wilson in a message sent to the King. The message of the President follows:

The people of the United States have watched with feelings of warmest sympathy and admiration the struggle of Your Majesty and the people of Roumania to preserve from the domination of German militarism their national integrity and freedom. The Government of the United States is determined to continue to assist Roumania in this struggle.

At the same time I wish to assure Your Majesty that the United States will support Roumania after the war to the best of its ability and that in any final negotiations for peace it will use its constant efforts to see to it that the integrity of Roumania as a free and independent nation is adequately safeguarded.

Serbs Put to Death by Austrian Butchers.

Horrors perpetrated on Austrian subjects with the sanction of the Austrian Government, excelling even those recorded of the Germans in Belgium, are revealed in a speech delivered in the Vienna parliament by the Jugoslav deputy, Mr. Tresic-Pavieic. Only part of the speech has been allowed by the censor to be published in a Crotian paper. Still, even in its mutilated form, it is one of the most terrible records of the war.

Evidently the deputy, who has suffered three years' imprisonment, fears that his revelations may cost him his life, for in beginning his speech he said: "If by any means I should disappear, the reason for it must not be sought in that I am weary of life, although for three years death has often appeared to me as a thing very desirable."

The policy pursued, the deputy asserted, has been one of systematic extermination of the Jugoslavs by halter, bullet and bay-

onet, dungeon, famine and intentionally induced disease. Here are a few extracts from the deputy's indictment:

"In Celebic, in the district of Doda, the entire male population from 14 to 50 years of age, was cut to pieces by the soldiery without any form of trial. The priest was hanged beforehand as a hostage.

"In the concentration camps the evacuated Istrians died off like flies of hunger. A Catholic priest of Istria declared that he alone blessed the corpses of more than 2,000 evacuated Croats. The Montenegrin medical student Bajea Martinic says that he saw more than 8,000 evacuated Serbs from Istria die in Styria.

Dug Their Own Graves.

"The autocrat of Bosnia, General Petiorek, had given order to remove all Serbs of Bosnia-Herzegovina from the frontier. Anyone venturing to oppose them was killed on the spot. The inhabitants of the village of Svice were all removed. At Mount Rado they were halted and compelled to dig their own graves and lie down in them. Many women lay down in their graves with their children in their arms. Then the soldiers shot them one by one. The survivors had to shovel the earth upon the dead until it came to their turn, and these graves were filled in by the soldiers.

"At Mostar there was a wholesale murder of the best educated and most notable of the population who had been arrested as hostages. Only very few contrived to play their part to the end and to save their lives.

"As a rule they were, by order of some officer, taken from the casemates to the courtyard, where each of them was handed over to two Moslems armed to the teeth. The officer then proceeded in a loud voice to instruct the guards for half an hour, pointing out all the cases in which they must kill the hostage. 'At the slightest sound, plunge the bayonet into his heart. If you hear the crack of a rifle in the woods, blow out his brains. If he should turn to the left, shoot him; if he makes a movement toward the right, cut him to pieces.' And the Moslem guard did not stand in need of these encouragements."

800 Victims.

After describing the fiendish cruelties practiced in some of the prisons, including those of Arad and Doboj, where thousands died of starvation, smallpox, typhus and cholera, the deputy said children could be seen crying to their dead mothers for food. In accordance with instructions, the wardens did their best to send their unfortunate charges into the next world. "The most convenient and profitable method was to starve them."

In Doboj alone "more than 8,000 innocents were done to death."

The entire population of the village of Kupinovo was arrested in September, 1914, and the notabilities were taken to a cemetery and bayoneted, their homes having previously been set on fire by Magyars.

"At Zomun," continued the deputy, "Professor Savic was killed in his own house. He was robbed of 50,000 crowns and his body thrown into the Drave.

Black Hole of Mostar.

"In the neighborhood of Zabace 82 persons were hanged at once, without trial; in Trebinji, 103 in all, for the conclusive reason that they were notabilities. Seventy-one were hanged in Foca for the same reason. In another district 300 Serbian corpses were seen hanging from the branches. The entire Serbo-Montenegrin frontier has been almost denuded of its population, and, like the Palatinate in the time of Louis XIV, it has been turned into a desert. It is said that General Potiorsk signed 3,500 death warrants with his own hands. (Cries of indignation.)

"In Mostar the prisoners slept in a basement, on the floor, crowded one on top of the other, together with thieves, brigands and gypsies. The bucket was always full, and overflowed on the floor upon which they had to move, sleep and eat. The greatest horror of this dungeon was its gaoler, Kaspar Scholier. This individual, armed with an iron crook which he had nicknamed the Kronprinz, used to call on his unhappy charges more often than the latter found desirable, and belabored them blindly about the head and shoulders with his Kronprinz. Blood trickled down the faces of his victims."

CHAPTER XIX.

David and Goliah.

And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

These words were spoken in a very critical moment to an enemy giant, having brought a whole army of Israel into confusion and dismay. Saul, himself the head higher than all his men, dared not enter the conflict on this occasion. He had dared to disobey his God, but he did not dare to meet a heathen giant.

It was war between Israel on the one side, and the Philistines on the other. The Philistines had in their army a giant, who stepped forward challenging the Israelites to select one man to meet him in a duel, or a fight between two.

If then, the representative of Israel could slay Goliath, the Philistines would be the servants and subordinates to Israel, but if Goliath came out victorious, the Israelites should become the servants of the Philistines.

Now this was a fair proposition, in a way, especially as it was initiated by the heathen.

For this is the substance of the challenge: Is a Christian as good as a heathen? Which one is to come out victorious? Which one shall predominate? Which one shall exert the ruling, moulding, fashioning power of the age?

How do the combatants compare? From all outward appearance, who is likely to win?

Let us examine the two closely.

Goliath, a giant, six cubits and a span high (about ten feet). He has a helmet of brass upon his head, and he is protected with a coat of mail; and the weight of his coat is five thousand shekels of brass. And he has greaves of brass upon his legs, and a target of brass upon his shoulders. The staff of his spear is like a weaver's beam, and his spear's head weighs six hundred shekels of iron. He has one person to carry his shield before him.

This is the heathen, the worldly minded representative, the man of the flesh who admires stature, who depends on the mail-covering of his body, the length of the spear handle, and the weight of the spear head. He is equipped proficiently and ingeniously, respecting as well the defensive as the progressive. The world salutes and congratulates the Philistines.

David, a young man, and not a soldier, steps forward. All he has is a staff in his hand and a shepherd's bag. He is small in stature, ruddy and of fair countenance. But he has his shepherd's bag, and it may contain something which we cannot detect by looking at it from without.

The combatants are to have a discussion before engaging one another in the death struggle.

Goliath, the Philistine representative, says:

"Am I a dog, that thou cometh to me with staves?" And the

Philistine cursed David by his gods. He said: "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

Different ways of Coming. You come; I come.

Then said David to the Philistine: "Thou comest to me with a sword, and with spear, and with shield; but

"I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into mine hand; and I will smite thee, and take thy head from thee * * * that all the earth may know that there is a God of Israel.

"And all this assembly shall know that

The Lord saveth not with
Sword and
Spear:
For the **battle** is the **Lord's,** and
HE WILL GIVE YOU into our hands."

Now, dear Christian friend, is David right in saying this? Can it be true that victory depends not so much on the SWORD and the SPEAR as it does upon which one of the combatants is on the Lord's side?

The two combatants arise, and approach one another for battle: a contest, upon which depends the fate of each side. One of the combatants is a giant, about ten feet tall, mail-covered, whetted sword and pointed spear, and waited upon by a "second," who carried his shield.

He represents the Philistine camp.

From the other camp leaps a young man, a mere youth, without sword, without spear, without shield, without helmet—nothing seemingly for protection, and nothing for progression, save a staff. When the Philistine looked about and saw David, he disdained him.

Yes, the Philistine DISDAINED David.

Who would stake his fate and future on such preparedness as that? Why no! Preparedness is all on the side of the Philistine, for God helps the man and the army that has the biggest cannon, the best ammunition and the most expert gunners, assure the Philistines.

So, then, David is wrong in his contention: "That the Lord saveth not with sword and spear, for the battle is the Lord's."

Wait, and see!

"And David put the hand in his bag, and took thence a stone,
Slang it, and
Smote the Philistine in his forehead, and
The stone SUNK INTO HIS FOREHEAD; and
HE FELL UPON HIS FACE TO THE EARTH."
So David prevailed over the Philistine
With a SLING, and
With a STONE, and

Smote the Philistine, and
Slew him;

But there **was no sword in the hand of David.**

Therefore David ran, and stood upon the Philistine, and took his sword and slew him, and cut off his head therewith.

Now observe the results, the effects, the consequences.

And when the Philistines saw their champion was dead, THEY FLED.

Yes, the Philistines FLED.

And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until they come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

Ample Preparedness An Absolute Necessity.

Who would say that David was not prepared?

Who would say that David had not studied diligently the art of warfare and the means necessary and the weapons appropriate for the occasion under prevailing circumstances?

In David's preparation for this battle, we notice:

1. That David had knowledge of the God of Israel, his ways and doings. He had a Godly, devoted mother. He titles her **God's handmaid** in the 86th Psalm, saying:

"O turn unto me, and have mercy upon me; give thy strength unto thy servant, AND SAVE THE SON OF THY HANDMAID."

Ruth was his great grandmother, a very pious and devout woman, who ardently loved the Lord of Israel and his people, though a descendant from Moab. And having only the five books of Moses, and perhaps the book of Joshua, as records of God and his works, he learned by tradition of Abraham and the patriarchs, of Moses and the covenant, of Gideon, Deborah, Jephtah and Sampson.

And he believed all he heard to be the word of God, with the wholeness of his heart and the simplicity of a child.

2. That David had learned to pray and to trust. For it is by hearing the word of God, the believing in the word of God, the putting into actual practice the commands of God, the communication with God in prayer and praise, the intimacy with God, the love to God, and the confidence in God—these attributes, qualifications and requisites qualify the inner man, the ego, the spirit, to discern the will of God, and only such are capable to ask and to receive, only such have become docile and subtle by the work of the Holy Spirit to receive impressions and to follow the gentle leading and guiding hand of God.

This was the first and the very **essential** requisite in David's fight with Goliath. And he kept this as his bright guiding star all through his life.

God as a being, an actual existence, God's attributes—His righteousness, His judgments, His mercies, His grace, His loving kindness, His marvelous works, His government universal—all

this attracted his attention, all interested him and afforded him unspeakable enjoyment and pleasure.

3. That David used every moment of his life for some good purpose. He was never idle, never vain.

He played the harp, he practiced with his sling and he learned to write. He could never have dictated all his Psalms if he had not learned to write. So he wrote poems, he composed tunes, melodies, he played, he sang, and he practiced with his sling. And in this practice, he become so proficient that he could hit an apple on a tree or the eye of an animal at a certain distance.

Though David ascribed his efficiency with the sling to God and His guiding hand, both as to accuracy in markmanship and in the force and velocity of missile, he knew beforehand the result.

4. That David was not careless or over-confident. For he selected FIVE stones. Not carelessly, no, the stones were chosen, selected, both in view to size and to form; they were smooth stones. This faculty of judgment, selection and comparison is God-given and by God maintained and preserved; and may be benumbed or failing at any time, if not sustained by God.

So here we have David's preparedness: (a) his religion; (b) his fervent worship; (c) his devotion to duty; industrious, painstaking (d) attainment of proficiency; (e) sensitiveness of the reproach of the honor of his God and the abuse and slander of his people; and (f) his risk in their behalf.

5. That David, seeing now that the honor of his God and the fate of his beloved people were at stake, reviled, scoffed at, and as he risked his life for the honor of God and the rescue of his people, he was assured that his God would vindicate him, and give direction to his stone and force to his arm.

6. The Five Smooth Stones: Their Significance.

David's intimate communion with God and his filial, immovable confidence in God, having surrendered himself wholly, unreservedly to God, and having dedicated his mind, his faculties, his endowments, his all as a living sacrifice on the altar for the worship and service of God, he said things, wrote things, and did things prophetic in essence, and diversified and instructive in application.

The Five Smooth Stones belong to this class. We notice (a) That the figure three stands for the God-Head: Three in One; One in Three. And of the five stones, three is a majority; hence God must always be in the majority, the most important factor in everything we do. This plainly, and prominently unfolds in David's declaration:

"The Lord Saveth, not with sword or spear, and
The battle is the Lord's."

(b) The TWO stands for the agency it pleases the Lord to select for a certain purpose, as a means to an end. Here we have, then, the

Agent and his Tool or weapon. They are in the minority; for

it all depends upon the majority which gives the command and direction, which gives the strength, the discretion and the understanding.

Thus God is all in all. All originates with Him, all serves His purpose, all returns to Him.

One stone out of the bag did the business, indicating the use of the tool or weapon. Goliath furnished the rest himself for David to finish the job. For David had no sword, but hastened to the fallen adversary, pulled his sword out of the sheath and cut his head off with it.

Smoothness of Stones and the Sling.

7. The Smoothness of the Stones. The **smoothness** of the Stones indicates **harmony.** Smoothness indicates processing.

(a) The "processing" principle effecting the smoothness of David's stones is applicable to the two stones—the Agent and the Tool or weapon only. As to the personality or individuality of the three persons in the God-Head, and their affluence into one God-head—THEE IN ONE AND ONE IN THREE—is comprehensively illustrated and demonstrated by three flames blended into one. For example: Ignite three matches, and each one has a flame, therefore three separate, individual flames. Holding the three matches together the flames blend into one in all respects monomerous, a perfect blend into one, the parts of which are absolutely indistinguishable. Separate the matches, and we have again three individual flames, just as we had before.

We know that stones and pebbles have been ground down in creeks and water-courses by snowslides, glaciers and freshets, and in that way David's stones were made smooth; and so is roughness of nature made smooth, subtle and serviceable by education and discipline, and the raw material made into a serviceable tool by processing in various ways.

But the smoothness of David's stones represents Harmony alike in all five of them.

8. David's Sling represents, and reminds us of **Intelligence** and **Ingenuity.** David gave his stone greater force by using the sling. David could have thrown his stone with the hand, but not with so much force as he did with the sling; so he used the sling.

It is objected, that the stone must have struck the helmet, and could not, therefore, sink into Goliath's forehead. Considering this objection, we notice:

1. That Goliath seeing no weapon in David's hand but his staff, and that too short to reach him, he almost considered it below his dignity to meet such an antagonist in a combat of this kind. "Am I a dog that thou comest to me with staves?" he said scornfully. Therefore he was not careful to protect his forehead by the helmet covering.

2. David slang his stone from a distance, taking the giant unaware and unprepared so far as adjustment of his armours were concerned. For he expected David to jump upon him with the

weapon he had in his hand, and would soon undo him with either his sword or his spear.

3. David's stone was shot from the ground upwards, hence from **under** the helmet. The sling David used consisted of a leather strap, one end wound around his finger and the other end held by the thumb, pressing against the central joint of the index finger. The strap had a widening or attached contrivance in the center to hold the stone. The sling being whirled rapidly around, and releasing one end at a certain point, gave the stone or missile great force. Now releasing the stone at a point near the ground afforded an upward shot, striking Goliath's forehead **between the eyes.**

So here, in David's example, our young men in the training camps, have an important lesson to learn, and they should learn it well.

The first thing of importance is to know God; to know His power, His guidance, His wisdom; and to know His righteousness as well as His mercies.

The second thing of importance is "Diligence." "DILIGENCE is the mother of good luck," said Benjamin Franklin. Be not satisfied by being able to do the thing in a general way, as you are told to do it or as you see others do it, but try to excel. Be **ingenious.** Try to improve methods and to develop new ideas.

The lazy, careless and indolent soldier is the one who gets hurt. Remember, that the welfare of your beloved country depends upon you personally. Yours is the opportunity to return to your Country and to your State, County and home with emblems and tokens of bravery to the delight of fathers, mothers, sisters, brothers, and the whole community will assemble to do you honor.

The third thing of importance is to meet the enemy in the name of the Lord of Hosts, the God of the armies of Democracy, whom the Kaiser and his subservients have defied. Advancing toward this enemy, the Prussian militarism, in the same spirit as David met Goliath, and afterwards the Philistines, the giant will fall to your feet, and you will behead him with his own sword, and annihilate militarism so thoroughly that nations shall learn to war no more, to the glory of God and the good will among men.

And then you shall return home in triumph, as David did, after having slain the Philistine, of which we read:

"And it came to pass as they came, when David had returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music.

"And the women answered one another as they played, and said: Saul has slain his thousands, and David his ten thousands."

CHAPTER XX.

JERUSALEM.

JERUSALEM, THE CAPITAL OF THE WORLD.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. . . .

"FOR OUT OF ZION SHALL GO FORTH THE LAW, AND the WORD OF THE LORD FROM JERUSALEM.

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:2-4.

Awake, to See and to Do.

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. . . .

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

"Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

"Fear not; for thou shalt not be ashamed; either be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, said the LORD that hath mercy on thee."

Security and Blessings.

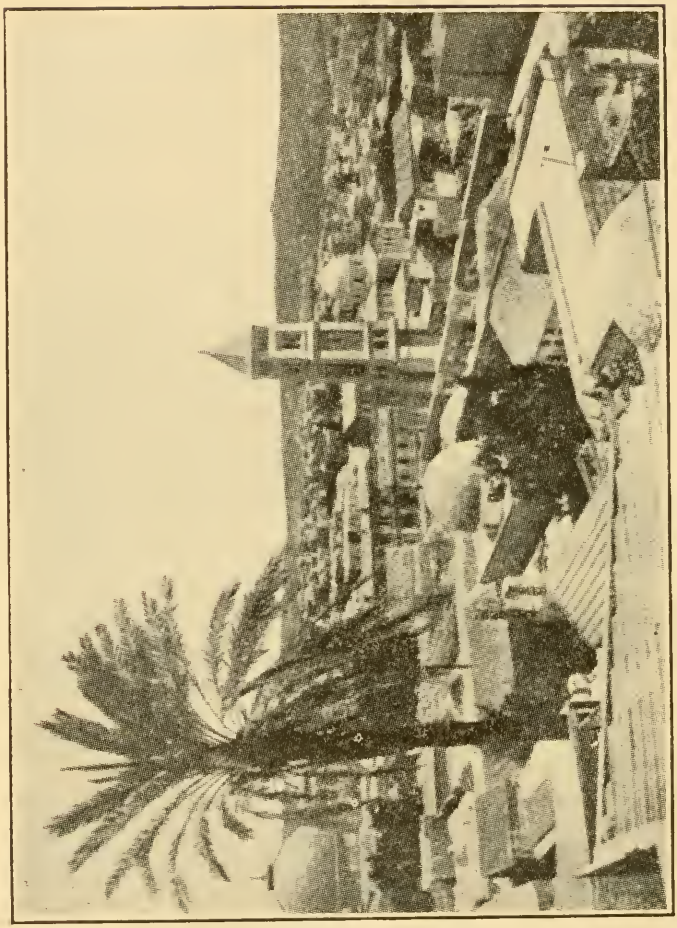
"O thou afflicted, tossed with tempests, and not comforted! be bold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

"And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

"And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

"In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror, for it shall not come near thee.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME. . . ."—Isaiah 51 17; 52:1, 2; 54:4, 10, 11-14, 17.



Jerusalem from the south.

Strangers Shall Build Thy Walls.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee.

"Therefore thy gates shall be open continually; they shall not be shut day or night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

"FOR THE NATION AND KINGDOM THAT WILL NOT SERVE THEE SHALL PERISH; YEA, THOSE NATIONS SHALL BE UTTERLY WASTED."—Isaiah 60: 10-12.

Here notice that it is ordered that "the sons of strangers" shall build up the walls of Jerusalem. Now this is divine ordinance to be attended to at the proper time. And that time is now near at hand. A movement has been started for the rebuilding of cities and towns in France by American money and enterprise. This movement is laudable and well meant, but if this enterprise should exhaust our resources to such an extent that America will be unable to do her duty toward Jerusalem and the Holy Land, which is now being cleared of Gentile possession and domination, then a great opportunity will be lost. France is a wealthy nation, and after restoration of peace, she will soon recuperate.

Let us agin look at the particulars of

Uncle Sam's Commission.

in this respect. "I have raised him up in righteousness, and I will direct ALL HIS WAYS:

"He shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of Hosts."

Notice: "SAITH THE LORD OF HOSTS." The things ordained, demanded, are proclaimed by none other than the living God, the Lord of Lords and King of Kings, the Supreme Ruler of the Universe. And it behooves us to attend to His ordinances and decrees first of all.

Restoration of Jerusalem and Palestine.

Great blessings and happiness, such as have not been enjoyed on this earth since the fall in Paradise, are connected with the restoration of the Holy Land, both spiritually and economically, by all nations of the earth.

Writing of the restoration of the children of Israel, the Apostle Paul reminds the Romans: "Now if the fall of them (the Israelites) be the riches of the world, and the diminishing of them be the riches of the Gentiles; HOW MUCH MORE THEIR FULLNESS. . . ."

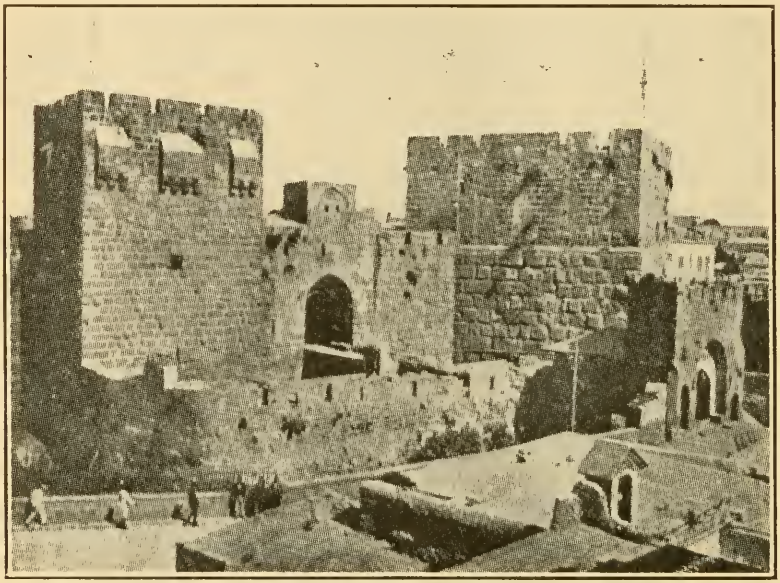
For if the casting away of them be the reconciling of the world, WHAT SHALL THE RECEIVING OF THEM BE, BUT LIFE FROM THE DEAD? . . .

"For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

"And so Israel shall be saved, as it is written: there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

"For this is my covenant unto them, when I shall take away their sins."—Romans 11.

Turning to Jeremiah, the Prophet, we read: "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper.



David, Tower of Hippicus.

"AND SHALL EXECUTE JUDGMENT AND JUSTICE IN THE EARTH.

"In His days Judah shall be saved, and Israel shall dwell safely: and this is His name, whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. 23: 5, 6.

And again: "For there shall be a day that the watchman upon the Mount of Ephraim shall cry:

"Arise ye, and let us go up to ZION unto the LORD our GOD.

"For thus saith the LORD: Sing with gladness for Jacob, and shout among the chief of the nations: Praise ye, praise ye, and say:

"O LORD, save thy people, the remnant of Israel.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together. A great company shall return thither. . . ."

A Proclamation.

"Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say:

"He that scattered Israel will gather him and keep him, as a shepherd does his flock.

"For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD. . . . And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord."*

A City to the Lord.

"Behold, the days come, saith the LORD, that the city shall be built to the LORD from the Tower of Hananeel unto the gate of the corner.

"And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about Goath.

"And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, SHALL BE HOLY UNTO THE LORD; it shall not be plucked up nor thrown down any more forever.—Jer. 31: 38-40.

Here we notice that the boundary lines of the CITY OF THE LORD, Jerusalem, shall be extended, and that places before unclean shall be sanctified and embraced. Both the valley of dead bodies, where corpses were burned, and Gareb, the abode of lepers, and Goath (Golgatha, Calvary), shall constitute parts of the new rebuilt city.

What pleasure, what opprtunity, for all to contribute to the rebuilding of the CITY OF THE LORD! For to have a stone in its walls, or a golden nail in the temple, or a window-pane in its sanctuary, will be to have a name inscribed in that City forever.

This general goodwill and voluntary contributions towards the restoration of Jerusalem and the Holy Land, is implied figuratively in Isaiah 60: 16, 17: Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings; and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the Mighty One in Jacob. For brass I will bring gold, and for iron I will bring silver and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness."

So then a glorious ERA is approaching. May we all be prepared and ready to enter into it; and for it and in it do our "bit."

The New Covenant.

"Behold, the days come, saith the LORD, that I will make a NEW COVENANT with the House of Israel, and with the House

*Is not this a remarkable way for the LORD GOD to express Himself? That the people shall be satisfied with His goodness. Are we, really, satisfied with His goodness? Hasn't the Lord been good to us?

Olive trees in Gethsemane.

of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the LORD.

"But this shall be the covenant that I will make with the House of Israel, after those days, saith the LORD:

"I WILL PUT MY LAW IN THEIR INWARD PARTS, AND WRITE IT IN THEIR HEARTS; and will be their GOD, and they shall be my people.

"And they shall teach no more every one his neighbor, and every man his brother, saying: KNOW THE LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sins no more."*

Again: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

"As for me, this is my covenant with them, said the LORD: My Spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the LORD, from henceforth and forever.

"For Zion's sake will I not hold my peace, and for JERUSALEM'S sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

---

*In this new era, all direct missionary work will have ceased, for all the inhabitants shall know the Lord, and all enjoy and acknowledge the forgiveness of sin. Considering this as a fact and a condition for citizenship in the Messianic kingdom on earth, and considering further that every living being of a different mind will be considered as an enemy and banished, delivered to destruction, what a transformation is to be witnessed in France, for instance, where eight millions boasted of their atheism at the last census, and the Prime Minister, Mr. Briand, declared: "We have banished Jesus Christ from the army, from the navy, from the schools, from the hospitals, from the asylums, and from the orphanages, but we must banish him from the State also."—Maran Ata, by G. A. T., page 100.

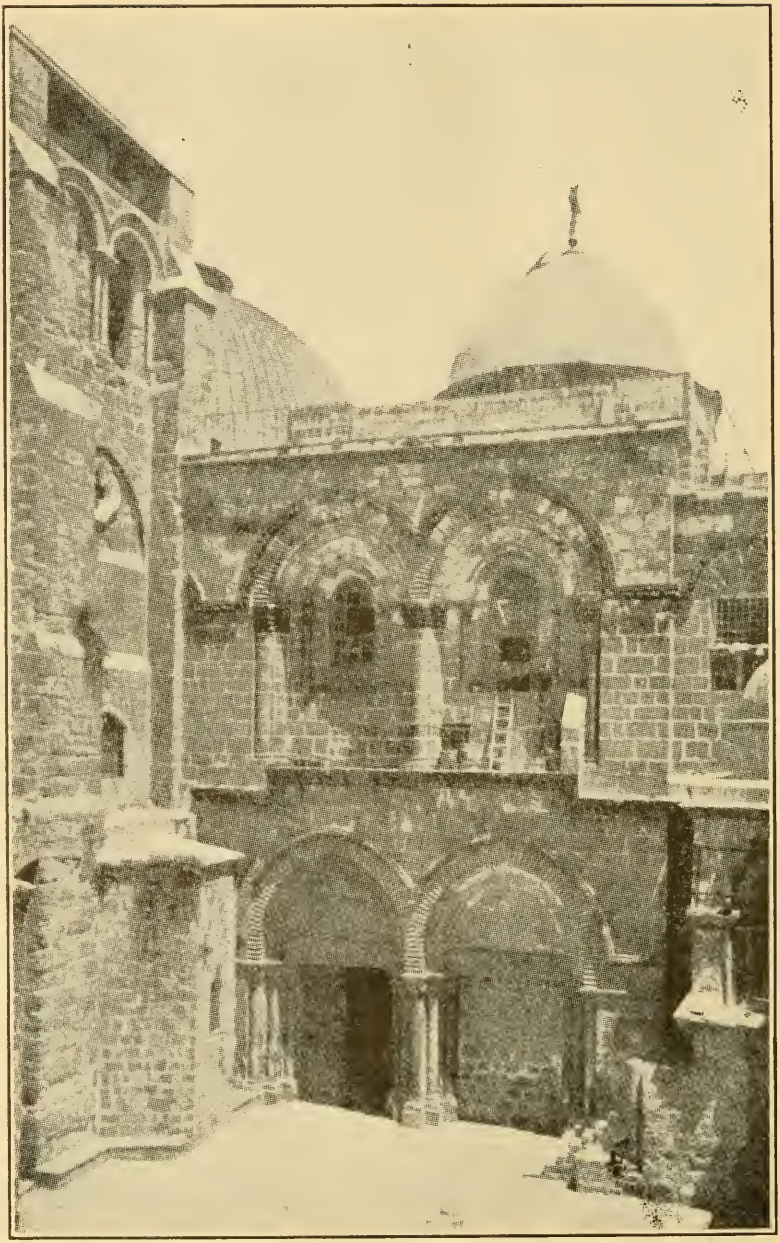
How large a percentage of the French population is, then, in a condition to enter with Christ into His kingdom were He to come now? The Jews banished the Christ 1900 years ago, and as a result were banished themselves, and have been in captivity ever since. Such boasting is very dangerous. Is it anything to be wondered at if God has delivered such a nation for a while to bring it back to its senses that some of its people may be saved?

The best and most effectual means to save France as a nation from the atrocities of the Kaiser, is to send an army of evangelists and to start a national revival. Then God would send His angel, as in the days of Hezekiah, and scatter the armies of the Kaiser, making them powerless; and the Kaiser himself would meet his Waterloo.

There has been more sickness among the French soldiers than among the English and Canadians, especially respecting the White Plague, about thirty per cent being affected with it. The cause of this is found in the better condition of the English soldier, and this again is ascribed to the English women who have knitted and prepared warm woolen socks and sweaters for their soldiers, while the French women have attended to open-breast waists, ripped shirts, high-heel shoes, preventives and control of childbirths, poisoning the womenkind of the world with its fashion-craze and its immorality.

A distinguished American lady, Mrs. Ella Wheeler Wilcox, writing an account of her travels, observed that so many nude pictures and photographs were displayed in windows and elsewhere in Paris, that if she had a fifteen or eighteen year old daughter, she would not want her to walk with her on streets and in parks in that city.

It is hard to write these things respecting a sister republic to which we owe so much, but as God has just now determined upon an accounting with the nations, and as we are sending our sons to aid and to protect our sister republic, it is well to know something regarding her standing, her credit and debit balances in heaven. For the sacrifice in redeeming her will be commensurate with her debit balance. Our sister will have to be ransomed by blood. If she will but repent, confess, and acknowledge the sufficiency of the blood of Jesus Christ, her debit balance would quickly be obliterated, expunged by the covenant blood of the Christ; but if it shall be effected by the sacrifice of American boys, the price will be great.



The Church of the Holy Sepulchre.

"And the Gentiles shall see thy righteousness, and all kings thy glory. And thou shalt be

"Called by a NEW NAME, which the mouth of the LORD shall name.

"Thou shalt also be a CROWN OF GLORY IN THE HAND OF THE LORD, AND A ROYAL DIADEM IN THE HAND OF THY GOD.

"Thou shalt no more be termed forsaken; neither shall thy land any more be termed Desolate, but thou shalt be called Hephzi-bah (my delight in her) and thy land Beulah (beloved wife); for the LORD delighteth in thee, and thy land shall be married.

"For as a young man marries a virgin, so shall thy sons marry thee; and as a bridegroom rejoiceth over the bride, so shall thy GOD rejoice over thee.

"I have set watchmen upon thy walls, O JERUSALEM, which shall never hold their peace day nor night.

"Ye that make mention of the LORD, keep not silence,

"And give him no rest, till he establish, and till he make JERUSALEM a praise in the earth . . . .

"Go through, go through the gates; prepare ye the way of people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

"The Lord Hath Proclaimed. Behold, the LORD hath proclaimed unto the end of the world:

Say ye to the DAUGHTER OF ZION:
Behold, thy Salvation cometh.
Behold, his reward is with him, and
His work before him.

And they shall call them the Holy People, the REDEEMED of the LORD, and thou shalt be called Sought Out.
A CITY NOT FORSAKEN.

Longevity Restored.

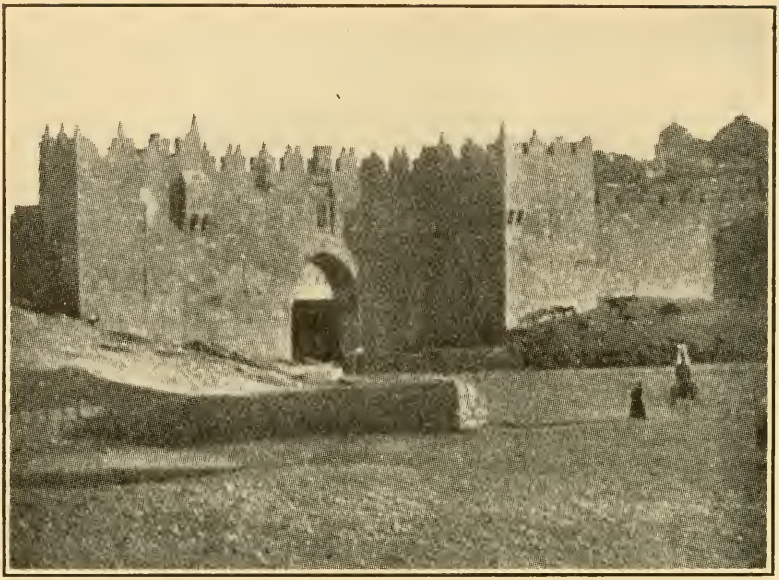
"But be ye glad and rejoice forever in that which I create; for behold, I create JERUSALEM A REJOICING, AND HER PEOPLE A JOY.

And I WILL REJOICE in Jerusalem, and JOY in my people,
And the voice of weeping shall be no more heard in her, nor the voice of crying.

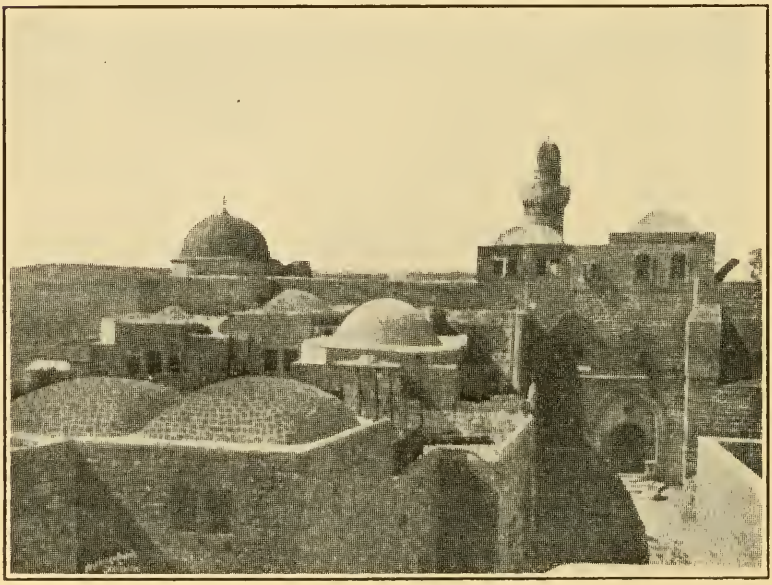
There shall be no more thence an infant of days,
Nor an OLD MAN THAT HATH NOT FILLED HIS DAYS;
For the CHILD shall die a hundred years old;
But the sinner being a hundred years old shall be accursed."

Notice: The Patriarchal longevity will return, so that one who dies at the age of one hundred years shall be considered to have died as a child; and such early death will be considered as a result of sin—he will be accursed.

"And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them * * *



Damascus Gate.



David's Tomb on Zion.

They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

They shall not build and another inhabit; they shall not plant and another eat;

FOR AS THE DAYS OF A TREE ARE THE DAYS OF MY PEOPLE,

And mine elect shall long enjoy the work of their hands."

Build and Inhabit, Plant and Eat the Fruit Thereof.

Great changes will take place in the passing from the present age into the new era approaching, which will effect:

(1) All the people of earth. (a) a large number will be swept away by wars between rival nations, and by rebellion within themselves; and perish in consequence of wars; by famine and exposure; the weak and delicate perishing—a surviving of the fittest. (b) Peculiar atmospheric conditions—gasses, excessive heat, etc., will effect all abnormal lives: tobacco users and smokers, drunkards, even moderate drinkers, gluttons, the immoral; in fact all that have not accepted Jesus Christ as their Savior, and have become cleansed with His atoning blood. For our God, the Father, is going to have a very thorough housecleaning before or at the sending of His Son to the earth the second time.

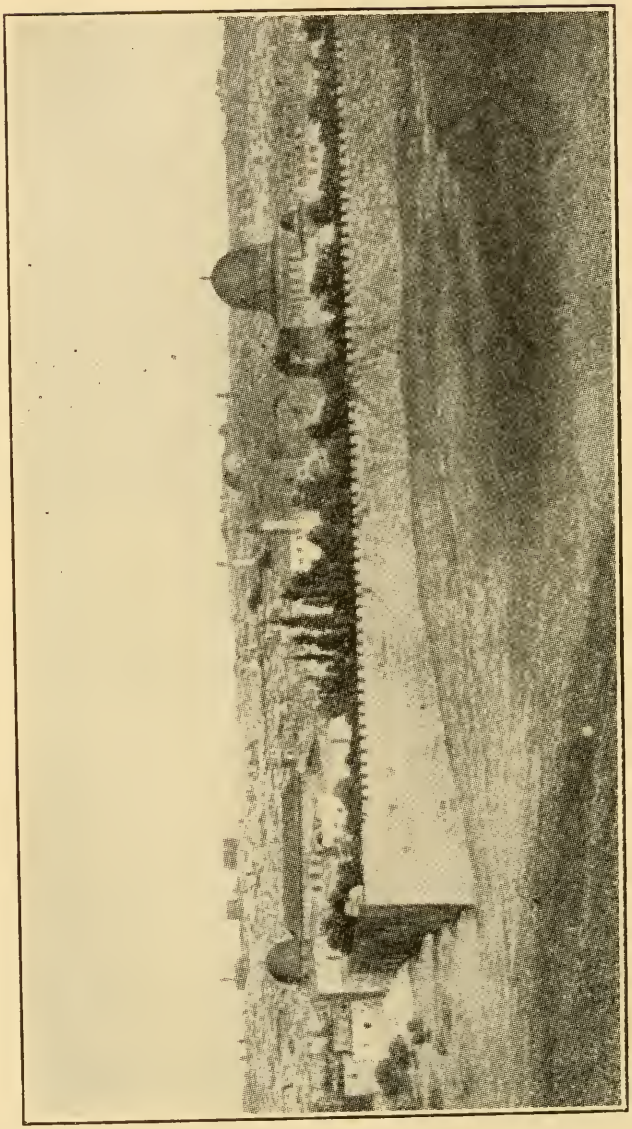
(2) A change in the animal kingdom will also take place. The carnivorous mammals will feed on grass and herbs, like the domestic animals, the cow, the sheep and horse; and the lion, the wolf, the bear, the tiger and all their kind will mix in friendly fashion with the cow, sheep and lamb, and pasture together Isaiah 11:6-9;:65:25; Hos. 2:18.

Plant Vineyards, EAT the FRUIT. The longevity promised in the millenium era will likely be promoted by returning to a vegetable diet as before the flood. There is no intimation of the slaughter of animals for food until after the flood. Many impurities are left in the animal carcass when dead, which infest the human body when used for food, while the sugars, acids and salts of vegetables and fruits bring nothing impure with them, but assist in cleaning out impurities.

(3) **The Earth Rejuvenated.** The old EARTH itself will be rejuvenated. Palestine will flourish and blossom like the garden of Eden; and the wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose.

"It Shall Blossom Abundantly, and rejoice, even with joy and singing: the **glory of Lebanon** shall be given unto it, the excellency of Carmel and Sharon, they shall see the GLORY of the LORD, and the EXCELLENCY of our GOD.

"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes * * *



Jerusalem, from the east.

"And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 25:6-12; 35:1, 2, 7, 10; 41:18-20; Deut. 11:8-17; 28:8-12; 30:9, 10; Jer. 42:38-44.

Sowing—Harvesting.

Concession—Retrocession.

In closing this article, we will notice:

1. What individuals and nations are required to give and to do for the restoration of Jerusalem and the Holy Land—the sowing, the concession, by us, on our part, for God's chosen people.

2. What returns are promised to them who do their duty, perform their obligations toward the restoration—Har-vest-ing, Re-tro-ces-sion.

(1) Thus saith the LORD GOD: "Behold, I lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and thy queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet: FOR THEY SHALL NOT BE ASHAMED THAT WAIT FOR ME." Isaiah 49:22, 23.

"Lift up thine eyes around about and see; all they gather themselves together, they come to thee. Thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together (radiate with joy), and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the FORCES OF THE GENTILES shall come unto thee. The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come;

"They shall bring gold and incense,

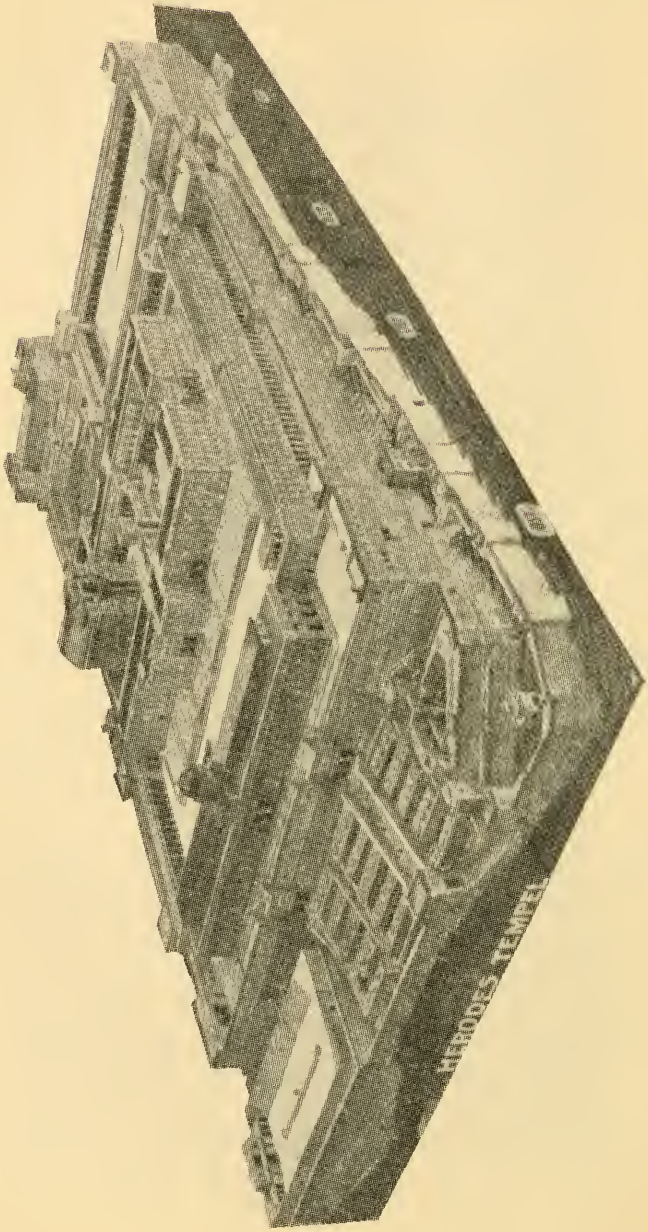
"And they shall show forth the praises of the LORD. Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring my sons from far,

"Their SILVER and GOLD with them,

"Unto the name of the LORD thy God, and to the Holy One of Israel, because HE HATH GLORIFIED THEE. And the SONS OF STRANGERS SHALL BUILD UP THY WALLS, AND THEIR KINGS SHALL MINISTER UNTO THEE. * * * Therefore thy gates shall be open continually * * * then men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

"FOR THE NATION AND KINGDOM THAT WILL NOT SERVE THEE SHALL PERISH, YEA, THOSE NATIONS SHALL BE UTTERLY WASTED."

Notice here the judgment: The nation and kingdom that will not serve shall perish * * * shall be utterly wasted.


HERBERT SPENCER

Uncle Sam, Attention!

Here, Uncle Sam, is your commission and obligation respecting the restoration of Jerusalem and the Holy Land, the land of promise; the city and land from whence shall proceed justice, righteousness and judgment; from whence shall proceed peace, happiness and salvation to the whole world.

And again: "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the City of the LORD, The Zion of the HOLY ONE of Israel."

And again: "Thou shalt also suck the milk of the Gentiles, and shall suck the breasts of kings; and thou shalt know that I, the LORD, am thy Savior and thy Redeemer, the Mighty One of Jacob."

Here, then, UNCLE SAM, is our side presented, our sowing, giving, concession, doing. And we have been reminded, too, that any nation or kingdom that will not serve shall perish, shall be utterly wasted. It is therefore most important that all our resources and energy be concentrated for just this one thing.

And it is also principally and exclusively for the attainment of this one thing that this world war is waged. It is the preparation of the way, according to this divine order: "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people." And again: "Go through, go through the gate; prepare ye the way of the people; cast up, cast up the highway; gather out the stones, lift up a standard for the people."

Here it is: "Cast ye up, prepare the way," by:

(1) Blasting and removing the mountains of MONARCHIES and MONARCHICAL DYNASTIES and FEUDALISM;

(2) By removing the stones of MILITARISM, WAR PREPARATION and WAR EQUIPMENTS;

(3) By taking up the stumbling blocks of CASTES, CLASSES, and ARBITRARY OR IMAGINARY OR FANCIED DISTINCTIONS;

(4) By casting up the Highway of UNIVERSAL DEMOCRACY by instituting and establishing the **Fundamental Principle** of GOVERNMENT BY THE CONSENT OF THE GOVERNED, or self-determination, absolutely without coercion or pressure by larger municipalities, communities or states on smaller ones, or of one race or nationality upon another. And, lastly,

(5) By the lifting up of a STANDARD for the people by UNIVERSAL BROTHERHOOD, UNIVERSAL SUFFRAGE at the age of twenty-one without distinction of sex; EQUAL OPPORTUNITY TO ENJOY LIFE AND HAPPINESS, and EQUAL RESPONSIBILITY.

These are the FIVE stones in David's shepherd's bag which **our David,** now in his olden age, by his multi-millions of descendants, coming down through generations, numerous as the stars in the heavens, is now known, respected and looked up to in filial submission and expectancy as the benignant and beneficent.

Uncle Sam

will whirl and sling at the Goliath of kaiserism and all kaiserian royal dynasties, and thereby dispersing the Philistines of militarism, whether Prusso, Franco, Anglo, Romio, or any other kind of militarism, together with caste, classes and arbitrary or fancied distinction. With the faith, courage and determination of the prototype, victory is assured, the object within reach, the IDEAL attainable. The only difference is that David, the prototype, selected his stones out of a brook, being processed by the crudeness of glaciers and torrents of antiquity, our UNCLE SAM, the anti-type, is having his stones blasted out of the mountain of kaiserism and royal dynasties, and processed by the modern scientific modulation into the smoothness of divine assiduity and assimilation (similitude).

Our first stone will stun him and topple him down on his face, thereafter speedily vanquished and finished with his own sword, namely: The solace of divine institution and appointment:

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4: 12.

"And He (the LORD) shall judge among the nations, and shall rebuke many people: and they shall BEAT their SWORDS TO PLOWSHARES, and their SPEARS into PRUNING HOOKS: nation shall NOT LIFT UP SWORD against nation, neither shall THEY LEARN WAR any more."—Isaiah 2: 4; Micah 4: 3.

Universal Peace.

"THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN: FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA."—Isaiah 11: 9; Hab. 2: 14.

How the Kaiser Missed It.

Universal peace will be established and maintained only by the universal KNOWLEDGE OF THE LORD, that alone and in no other way, as the history of the world witnesseth to this very day. Anything that the wise men of this world, whether scientists, divines or rulers, invent or substitute for the word of God, whether the German KULTUR, the French Agnosticism, Darwin's NATURAL SELECTION AND EVOLUTION—it all fails; and the longer and more earnestly persisted in the worse it gets.

Fear and Kultur. The Kaiser missed it by insisting upon sword and spear for the maintenance of a world peace, when God had ordained that the knowledge of the LORD, and the compliance and submission to his ordinances are the only conditions for the attaining and maintaining of peace. The sword and spear may subdue people, and kultur may disseminate knowledge; but the sword and spear fail utterly to animate cordial submission and patriotic loyalty; and kultur fails utterly to regenerate the heart and to bring forth the fruit meat to repentance. Therefore, the Kaiser

pursued a course of peace-establishment and peace-maintenance impossible of attainment and contrary to God's plans and His ordinances conforming to these plans. Therefore, instead of being a promoter of God's plans and purposes, he has by his ignorance and obstinacy become a stumbling block, an obstruction, in the way for the redemption of God's chosen people, and he must thus be removed as speedily as possible.

And it has become a charge and obligation upon UNCLE SAM to remove him. For so completely does the Kaiser run contra to God, that when God commands: "BEAT SWORDS AND SPEARS TO PLOWSHARES AND PRUNING HOOKS" the Kaiser takes the plowshares and the pruning hooks and makes swords and spears out of them, and impels the nations of the world to do likewise. The Kaiser has missed it. He has missed a great opportunity.

We have now noticed briefly the sowing, the concession, the giving and doing on UNCLE SAM'S part, on our part, we will now turn to the prospective harvest, our prospective returns, so as to discern whether we are entering upon a paying investment.

2. **Harvesting, Retrocession.** "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

"THAT YE MAY SUCK, and be satisfied with the BREASTS OF HER CONSOLATIONS; THAT YE MAY MILK OUT, and be delighted with the ABUNDANCE OF HER GLORY.

"For thus saith the LORD, Behold, I WILL EXTEND PEACE TO HER like a river, and the GLORY OF THE GENTILES like a flowing stream: THEN SHALL YE SUCK, YE SHALL BE BORNE UPON HER SIDES (arms), and be DANDLED UPON HER KNEES.

"As one whom HIS MOTHER COMFORTETH, so will I COMFORT YOU; and ye shall be COMFORTED IN JERUSALEM.

"And when ye see this, YOUR HEART SHALL REJOICE, and YOUR BONES SHALL FLOURISH like an herb; and the hand of the LORD shall be known TOWARD HIS SERVANTS AND HIS INDIGNATION TOWARD HIS ENEMIES."

Notice the last sentence: "The hand of the LORD shall be known toward his servants, and his indignation toward his enemies." To this is added:

"For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger and fury, and his rebuke with flames of fire.

"For by fire and by his sword will the LORD plead with all flesh; and the slain of the LORD shall be many."—Isaiah 66 10-16.

And in that awful day it will come to pass that the kingdom that refused to serve in the restoration of God's chosen people shall perish, "yea, those nations shall be utterly wasted."—Isaiah 60: 12.

This reminiscence of what is going to happen to God's enemies (and every unconverted soul is an enemy; every person, young or

old, who has not wholly and unreservedly surrendered himself or herself to our LORD and SAVIOR JESUS CHRIST, being a regular attendant of church services and prayer meetings, is an enemy, and will perish in that awful day) following directly upon the wonderful display of the manifold blessings in store for the faithful servants of heathen ancestry who have been loyal and true—this reminiscence, we repeat, is warning to us all to make our election sure regarding our citizenship in the LORD'S kingdom, and the preservation of energy and resources as a requisite on our part for the restoration of JERUSALEM and the Holy Land.

Twilight Meditations.

"Watchman, what's the time?" This question has been asked by pious, praying, longing souls ever since the days of the apostles. Many a student of Bible prophecy has attempted to conjecture seasons and dates for the coming events which are supposed to change present conditions and order of things. But all groped in a mist of uncertainty until JERUSALEM was surrendered to the English army last December; for on that day ended the "TIMES OF THE GENTILES," spoken of by Jesus (Luke 21:24): "That Jerusalem shall be trodden down of the Gentiles, until the TIMES OF THE GENTILES BE FULFILLED."

THE TIMES OF THE GENTILES were fulfilled when the Turkish troops marched out of JERUSALEM and the English troops marched in; when the Turkish crescent went down forever and the Royal Ensign of England, representing all Christendom, was hoisted, to wave the good tidings to all Israel that the sacred enclosures were redeemed and invited the chosen inhabitants to return and to take possession of their heritage.

Of this writes the Apostle Paul to the Romans (11:25, 26): "That blindness in part is happened to Israel, until the fulness of the Gentiles be come in." And so all Israel shall be saved, as it is written: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

This period, designated by the words: "TIMES OF THE GENTILES," comprised seven times three hundred sixty years (two thousand five hundred twenty years) from the captivity of Judah, under Nebuchadnezzar (2 Chron. 36:1-21) until the restoration of JERUSALEM to Christendom by the English, backed by UNCLE SAM, in December, 1917.

So that part in the way has been removed.

Remarkable Scientific Prophecy.

"WHO ARE THESE THAT FLY LIKE A CLOUD, and as the DOVES TO THEIR WINDOWS?"—Isaiah 60:8.

Aerial Navigation is here clearly implied. Prophecy consists partly of visions, objects seen by the prophet, and direct communication, the subject or matter to be spoken or written dictated to him by God or the messenger sent by God.

In matters of vision, the seer would have to use such objects and figures in describing his vision that would convey to the mind

of his audience or readers the best possible idea from his word pictures.

Now here, in connection with the restoration of Jerusalem and Palestine and the return of the Israelites to it, he sees them coming a-flying as a cloud, yes, like flocks of doves to their windows.

This, then, is also a sign, a condition, clearly, incontrovertibly announcing that this is the time designated in the plans of Providence for the restoration of Palestine and the returning and re-establishment of Israel as a nation and an independent Commonwealth, not to be protected by any other nation or league of nations, but, on the contrary, itself to become the inspiration, the soul, the guiding star, the moral force in the legislation and administration of all and in all the nations of the earth.

Insulation of Gravitation. Another discovery or invention of greatest importance to the convenience and enjoyment of humanity, is the INSULATION of GRAVITATION, which will enable human beings to move and to float around in the air as easily and nimbly as the fishes in the sea. How charming on a hot, sultry day, to ascend to the pure, cool air thousands of feet above terra firma! Think of the merrymaking and frolicking of children and the youth on calm, sunny days!

Impossible! Yes, the Marconi wireless would have been declared an impossibility if predicted fifty years ago. What foolhardiness! People in Europe to be able to communicate with people in America, across the ocean, without any connecting means whatever. Why, a cannon shot or the loudest explosion can be heard only a comparatively short distance of a few miles. But the Marconi wireless has become a reality all the same; and a great many seeming impossibilities will become realities in the new era approaching.

Replenish the Earth and SUBDUE IT. And God blessed them and God said unto them: "Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth."—Gen. 1 and 28.

Subdue It! That is the charge to man by his Creator. And David tunes his harp to the concert pitch, and his stylograph pens in the most sublime, aesthetic and poetic style the divine ORDINATION for man, in the following refrain: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visiteth him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

"THOU MADEST HIM TO HAVE DOMINION OVER THE WORKS OF THY HANDS;

"THOU HAST PUT ALL THINGS UNDER HIS FEET."—Ps. 8:3-6.

Jesus by the Sea of Galilee.

But these higher endowments and emoluments are reserved for the coming era. Humanity is so grossly misusing and abusing endowments bestowed in the past, that to open more of the secret vestry or admit to the LORD'S counsel chamber, would result only in preparing for more slaughter, more suffering, more confusion; to prepare for a greater harvest for destruction, for hell, and continually less for righteousness, for heaven.

Aerial navigation has served no good purpose yet; that as well as the submarine boats is a means of destruction—the more efficient the more destructive they are. And it is likely that the Lord will make use of them both for his housecleaning.

The nations of the earth must come to the point where God's law and ordinances will be respected and acknowledged as the only true and infallible guide for the conduct of nations as well as individuals. For invention and science are not intended for the destruction of life and property, but for the preservation of life and property.

Behold These Things of Wonder.

The eminent scientist, Dr. Edgar Lucien Larkin, Director of Mount Lowe Observatory, writing in the San Francisco Examiner, is taking great interest in present day developments, especially in the fulfilment of prophecy relating to Jerusalem, Palestine and the Israelites.

The Ten Tribes of Israel. Dr. Larkin supports the claim that the Anglo-Saxon race bears the stamp and signs of the ten tribes considered lost but now identified.

"'Therefore, behold the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt;

"'But the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land I gave unto their fathers.'—Jeremiah 16:14-15.

"To the utter astonishment of Christendom and Islam, Jerusalem, the Ancient Salem, City of Peace, the Holy City, has fallen without a great final battle. The English took it without the discharge of any cannon against its sacred buildings, its holy places, and scenes of the journeys of Mary and Jesus.

"The two verses spoken by Jeremiah centuries before have been **fulfilled to the letter.** The term Children of Israel occurs in both verses. But **English, Irish, Scotch** and **Welsh** are now known to be the actual **descendants** of the so long called Ten Lost Tribes of Israel.

"When the British army marched through the gates Israel was restored. Prophecy, prayer, story and song for centuries; these and longings and the falling tears of an exiled race, yearning for the Restoration, are satisfied.

"The Prophets of Israel are confirmed.

Back to the Bible.

"Back to the Bible is the immediate duty of Christendom.

"It has risen in RENEWED MAJESTY shining as LIGHT CELESTIAL in the gloom of a world in war.

"The Jews, really Judeans, i. e., the inhabitants of the land of Judah, the three tribes Judah, Benjamin and Levi, were carried captive to Babylon. In seventy years they returned, but did not bring back the Ark of the Covenant. They did not have it; they were not the Original Birthright tribes; but Israel had it, kept it in Babylon, and they vanished from history.

"They never returned to the Holy City, JERUSALEM, until December 11th, 1917.

"THIS IS A DAY OF TURNING.

"CHRISTENDOM BEGINS A NEW ERA.

Remarkable Coincidence.

"When the British, i. e., sons of Ephraim, the now Anglo-Saxons, inhabiting the British Isles, entered the Holy City, President Wilson declared effective the war against Austria-Hungary.

Captives Lost—Tracing of Path.

" 'And it came to pass in the fourth year of King Hezekiah, which was the seventh year of Hoshea, son of Elah, King of Israel, that Shalmaneser, King of Assyria, came up against Samaria and besieged it.

" 'And at the end of three years they took it; even in the sixth year of Hezekiah, that is the ninth year of Hoshea, King of Israel, Samaria was taken.

" 'And the King of Assyria did carry away Israel unto Assyria, and put them in Holah and in Hobor by the river of Gozan, and the cities of the Medes.'—2 Kings 17:3-6.

"This was in the year B. C. 721, to which add 1917, and the sum is 2638 years. This is the duration of the exile of Israel: 'Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them nor do them.'

"Now the long, devious, harassed and erratic journey has been traced thence to the far-away isles of the British, Scotch, Welsh and Irish.

"Researches, archaeological, and greater, the study of roots of languages, and still greater, if possible, critical study of symbols, have resulted in the discovery of their pathways, routes and journeys from Medea and Persia, through the Caucasus, Russia and Europe to England, Scotland and Ireland. They returned in 1917, and their entry into Jerusalem changes the very destiny of Christendom, and also Islam. But the changes about to be wrought in the career of the Judahites are beyond comparison with anything since the birth of Jesus of Nazareth, as He calls Himself. For Israel and Judah are entirely separate peoples descended from different ancesters.

Adoption of Ephraim and Manasseh.

"'And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

"'And said unto me, Behold, I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and I will give this land to thy seed after thee for an everlasting possession.

"'And now thy two sons, Ephraim and Manasseh, were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

"'And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh.

"'And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.'—Genesis 48: 4, 5, 20, 21.

"But Ephraim is the son of Joseph, whose descendants now occupy the British Isles. This is shown by startling linguistic roots of Anglo-Saxon speech. And by symbols.

Identifying Symbols.

"'And Pharaoh gave him (Joseph) to wife Asemath, the daughter of Poti-phereh, priest of On.'

"And the reverse side of the seal of her son Manasseh's nation —what nation is that? THE UNITED STATES IS A PYRAMID.

"The seal of England displays the lion of Israel."

Thirteen Tribes Signifying Thirteen Stars. "The thirteen tribes of Israel and Judah, thirteen due to Ephraim and Manasseh, are now as THIRTEEN STARS on the observe side of the GREAT SEAL OF THE UNITED STATES.

"All the other SYMBOLS besides these STARS are accurately mentioned in the Scriptures.

Jacob's Pillar.

"'And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon.'—Genesis 35: 14.

"This identical stone is in the base of the Coronation Chair of England, upon which have been seated, when crowned, since the chair—Edward's Chair—was brought from Scotland to London in A. D. 1296. Queen Victoria was seated in this chair when crowned June 28, 1837.

"The stone was then measured thus: 'It is oblong, of about twenty-two inches in length, thirteen inches broad and eleven inches deep. History relates that it is the stone whereon the patriarch Jacob laid his head in the plains of Luz.' And, 'This stone was conveyed into Ireland by way of Spain about 700 years before Christ. From thence it was taken into Scotland by King Fergus, about 370 years later.'—From History of Queen Victoria's Coronation, London 'Sun.'

"From Medea to North Scotland, the names of places given by Israel have been found in early languages, so a continuous trace of the long journey is now discovered. This entire subject is one of extreme fascination and interest now, at the instant of the centuries-hoped-for final Restoration of Israel to their own land—Palestine.

"One of the astounding things is this: 'Guardians have been established at Bethlehem and at Rachel's tomb. The tomb at Hebron has been placed under exclusive Moslem control. The hereditary custodians at the gates of the Holy Sepulcher have been requested to take up their accustomed duties in remembrance of the magnanimous act of the Caliph Omar, who protected that church.' This is the first bright light signal for the union of Christianity and Islam.

"Instead of a **fearful Armageddon,** with slaughter of thousands of Europeans and Asiatics, as has all along during the last six centuries been thought, the very descendants of blessed Rachel, whose tomb they care for, allow Islam to guard the Holy of Holies of Christendom as a mark of courtesy! And a few days before, President Wilson appointed the Y. M. C. A. and the Knights of Columbus as joint agencies in a grand department of human mercy as one mighty brotherhood of man.

"These are indeed rapid times. The career of man on earth is changing before our eyes. And in the midst of all rises into heights sublime, to heights divine, Jesus the Christ anointed. See this—Jesus is now bringing poor Hagar out of the Wilderness."*

Dr. Larkin rejoices that this great victory has been attained without the fearful slaughter of Armageddon. But that may yet come. The Germans and the Turks are not going to surrender Palestine, Syria, Macedonia, Arabia and Armenia without a great struggle. The river of Euphrat will not dry up without some blasting hot fighting somehow. General Falkenhayn has been in Turkey for about two years doing something. He may have a large Turkish army in readiness for attack at the proper moment. May the Church of God be constant in prayer that the Armageddon may be as lenient in sacrifices of human life as possible.

The Final Triumph of Zionism.

(From the San Francisco Examiner)

"Whatever else is doubtful, it is certainly true that the passage of Jerusalem into the hands of the Allies means the swift establishment of that regathered and redeemed Zion for which the world's Jews have dreamed ever since the tribes were scattered in the breaking up of Israel. It is a turning point in history.

"The Universal Jew, who for centuries has been a religion but not a nation, is to come at last into his own—to be a people, a nation, with a country, with a capital, with a civilization and a

*The sub-headings, underscoring, and a few changes in paragraphing, by the author, otherwise the article is identically the work of Dr. Larkin.

greatness all his own. The conquest of Jerusalem is the final triumph of ZIONISM.

"The first expression from authority that touches the great event was Arthur Balfour's letter to Lord Rothschild in London announcing that England is favorably disposed to a Jewish Homeland in Palestine. The United States has already expressed its sympathetic concurrence. France and Italy and the Catholic Church are ready to give their zealous co-operation.

"For nearly two thousand years the Jewish nationality has been crossed out from the list of nations.

"For the first time in nearly two thousand years not one, but three great Powers stand ready publicly to recognize the Jewish nationality and its right to a land and a home.

"ZIONISM means the repeopling of Palestine by the Jews. It is a creed. It is a faith. It is a mighty movement now throughout the world.

"Millions of Jews in every land are organized and active and intense in their enthusiasm for the rebuilding of Zion. It is an age-long dream. It is also a practical business movement of today.

"Large foundations have already been laid within the quarter century. Colonies, numbering more than 12,000, have already been settled in Palestine. Careful studies of the economic possibilities of that country for agriculture and industrial developments have been made. The schools of Palestine and the colonies have been nationalized into a concert with the schools and universities of other nations like Switzerland and Italy. The pure Jewish spirit has been fostered throughout the colonies and the country. The population is almost entirely Hebrew. A young generation is growing up which knows no other tongue, and they are seeking upon the soil of their ancestors to found a nationality upon that indispensable instrument—a common language. The foundation for the New Zion has been wisely and soundly laid in all the institutions and systems which the world-Jew can bring from all countries to make a model country of his own.

"The time is coming, if it is not now at hand, when all nations and all peoples will be called upon to give the glad hand of helpfulness to the Jew as he begins at last his long dreamed of pilgrimage to THE PROMISED LAND.

"Fortunately for the new home land of the Jews, the people behind them include the greatest financiers in the world, and there will be no difficulties in this line which will not be smoothly weathered for the Jewish State.

"And fortunately for our own and other countries there cannot be a wholesale exodus to the New Zion. An area four times as large as Palestine could not make room for the increasing millions of the Jewish race. Millions are too deeply planted and too deeply tied in interest and affection to other lands to break away. But there will be Jews enough to repeople Palestine—young Jews, old Jews, bright Jews, great Jews, borne upon the tide of sentiment and duty and ambition, and it will be a wonderful, wonderful land

which this cosmopolitan of all nations, world wise, world rich and world trained, will make of the historic land of his fathers.

"It is the clear duty of our own and other countries to help in this building. Sentiment, friendship, obligation, gratitude and expectation will move all Christian nations to applaud and help.

"'It is by no means pure accident,' says a recent issue of the 'Jewish Chronicle,' **'that two mighty Anglo-Saxon nations and Governments—Great Britain and the United States**—should be the first among the great Powers to recognize the right of the Jews to a national homeland of their own. If the ancient Jewish mind, **as it expressed itself in the Bible,** ever influenced another great race and helped to shape its destinies and its policies, **it is the Anglo-Saxon race** that is its beneficiary.'

"The American Government is, historically speaking, the only Government of the great Powers that never pursued any hostile policy against the Jews. Of all the Powers which have now come to recognize the Jewish nationality and its right to a home, **America,** which has no political interest or ambition in the Near East, **is, we dare say, the nation most inspired by pure idealism and high unselfishness.**

"Jerusalem and the Jews are filling the mind and the eye of the world today."

A Sacred War.

"Looking at it from this point of view, this world war becomes a sacred war: a war to open the gate; a war to remove the stones out of the way for the chosen people; a war to remove stumbling-blocks; a war to prepare a **High-way** for Israel to return to Zion; and a war to raise a new STANDARD of GOVERNMENT in matters of legislation and administration of this."

The above is quoted from Dr. Larkin. He writes in another article in the San Francisco Examiner:

"It is my opinion that after the self-will of men is absolutely crushed by themselves by endless wars, the dashings of nations, and running to and fro of races in blackness and darkness,

"That ALL GOVERNMENTS WILL BE BASED ON DIVINE WILL.

"And so intense is my conviction that I must write:

"MAN SHALL SUBMIT TO THE REVEALED WILL OF THE MAJESTY DIVINE.

"And human governments, after a full period of learning 'a reed shaken by the winds,' must, will and shall do this: LEAN HARD ON GOD."

Prospective Evacuations and Discoveries.

Respecting prospective evacuations and discoveries, the eminent scientist writes in a later article in the San Francisco Examiner:

"Concerning this incessant Jerusalem problem, I will say that excavations ought to be made to the bottom stones of the deepest foundations of walls of primeval Salem, of Urusalem, and of all the

Jerusalems that have been builded and destroyed on this intensely fascinating humanity spot and center of remarkable thought radiation; also concentrated focus of thoughts directed thereto from all parts of the habitable earth. The Zionist movement is becoming of transcendent human interest.

"The holy mountain, Moriah, must blaze and glow with light of supernal and divine illumination. The half nor the tenth hath been told.

" 'Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David, His father, in the place that David had prepared in the threshing floor of Orman the Jebusite.'—11 Chron. 3:1. But the word 'in' this impressive excerpt; the word 'Lord' that appeared is written in italics and in large capital letters.

"It shows that the mountain was a subterranean part of the temple, and doubtless it will be found more important as a storehouse of Israel than the structure, magnificent as it was, above ground. Humanity awaits in breathless suspense for the opening of the for long hermetically sealed chambers, corridors and labyrinths within the very heart of Moriah, now the most fascinating spot on earth save Golgotha."

JERUSALEM

THE CAPITAL CITY OF THE WHOLE WORLD

For out of ZION shall go forth the LAW, and WORD of the LORD from Jerusalem.

CHAPTER XXI.

THE EFFICACY OF PRAYER.

Prevailing Prayer Will Undo the Kaiser and Subdue the Turk.

"GOD HELP THE NATION THAT HAS FORGOTTEN HOW TO PRAY. IF THE HUNDRED MILLIONS OF PERSONS OF THESE UNITED STATES DAILY FELL TO THEIR KNEES AND PRAYED EARNESTLY FOR VICTORY OF AMERICAN ARMS IN THE CAUSE OF WORLD-LIBERTY, WE WOULD SOON SEE THE KAISER TOPPLE FROM HIS THRONE AND WORLD-PEACE RESTORED."—Dr. Albert Oetinger.

Faith and Confession Demonstrated by Deeds.

(From the Literary Digest)

Up among the hills of beautiful Warminster, Bucks County, Pennsylvania, there is a man whose confidence in the efficacy of prayer is such that he believes it quite possible to pray the Kaiser off his throne. He has some ground for his belief, as for fourteen years, he declares, all the needs of "Prayer Farm" have been supplied solely through daily appeals to the Great Provider. The man is Dr. Albert Oetinger, "Prayer Master" of one of the strangest communities in the United States where two hundred children are fed, clothed, and cared for spiritually. The doctor's confidence in the power of prayer has not been misplaced, as he established what he calls the "Principality of Great Faith" with nothing but "a bucket, a broom, a prayer, and a Bible." And since that time, fourteen years ago, neither he nor his assistants, Dr. Oetinger declares, have asked any living mortal for aid.

The official title of the institution is "Christ's Home for Homeless and Destitute Children," and the two hundred or more young inmates come from homes of misery and neglect in the big cities, the juvenile courts, and the children's aid societies. And they are of all ages and faiths. There are fifty workers and instructors in the institution, and they all share Dr. Oetinger's faith.

"God help the nation that has forgotten how to pray," says the "Prayer Master" of "Prayer Farm." "If the hundred millions of persons in these United States daily fell to their knees and prayed earnestly for victory of American arms in the cause of world-liberty we would soon see the Kaiser topple from his throne and world-peace restored."

Dr. Oetinger's methods are quite practical, and the daily needs of the Farm are all carefully enumerated in the prayers. Says a writer in the Philadelphia Public Ledger who visited the Farm:

"Three times each day, at sunrise, noon, and sunset, the children and workers sink to their knees and lay their needs before the Almighty in prayer.

"Before prayer-time the 'Prayer Master' compiles a list of the needs of 'Prayer Farm.' These needs usually include butter, potatoes, baking-powder, soda, flour, and other food supplies, shoes and

clothing for the children, harness for the horses, feed for chickens, and other supplies needed to conduct a large farm community.

"The 'Prayer Master' never prays for more than a day's supply of anything. The hoarding of supplies of any kind he believes is imposing upon the will of God. He told me that nearly all prayers are answered within a week's time, and frequently, he said, the answer comes in a swift, material way, before morning.

"Here is a partial list of the real substantial things which Dr. Oetinger told me had been 'prayed into' the 'Principality of Great Faith':

"A farm of 144 acres, with up-to-date barns, outbuildings, and farming implements.

"Daily sustenance for more than two hundred children and fifty workers.

"A complete equipment for the quarrying of stone.

"A water-supply system costing $2,700.

"A boys' dormitory and a girls' dormitory.

"A cottage for workers.

"Three schools, including a finely equipped industrial school for instructing the children in the various trades.

"A chapel.

"A full equipment for a print-shop, including a job press and several fonts of type.

"Ovens for a modern bakery which turns out several hundred loaves weekly.

"Machinery for knitting stockings.

"A 10-horsepower boiler and a 10-horsepower gasoline engine.

"Twenty-four cows, 14 horses, a drove of hogs, and 300 chickens.

"Ample evidence that no provision is made for the future at 'Prayer Farm' was furnished recently by the burning of one of the dormitories. The building carried no insurance; nothing at the farm is insured, for it is the belief of the 'Prayer Master' that to insure is to 'gamble on the will of God.'"

While the ruins were still smoking Dr. Oetinger called his assistants together and a fervent prayer was made for the restoration of the building. Already more than $2,000 has been received in donations for the erection of a new dormitory. But, says the writer in The Public Ledger:

"The most surprising and inspiring feature of 'Prayer Farm' is the morale of those two hundred or more children who have been snatched from some of the most dissolute homes in Pennsylvania. There is nothing of the institutional brand on these youngsters. There is nothing of the furtive 'reform-school cunning' in their appearance. Instead, their cheeks are aglow with health and vigor, their eyes are straightforward and confident, their step betrays buoyancy, and their young voices have a ring of real happiness.

"It was plain to the writer, as the 'Prayer Master' led the way through the dormitories to the athletic field, where dozens of

youngsters were enjoying healthful exercise, and to the tents, where careful nurses were looking after the needs of foundlings, that this man of faith and prayer loved every one of these children from the bottom of his soul. It was evident, too, that love was returned in large volumes.

"A boy not a year old hobbled toward Dr. Oetinger on one leg. The right leg of the child had been cut off at the knee, but he was an unusually strong child, and he hobbled about almost as fast as his playmates could walk. Dr. Oetinger caught the boy up in his arms, and the one-legged child snuggled there contentedly.

"The mother of this boy, said the 'Prayer Master,' became intoxicated, and dropped him on the railroad track down in Schuylkill. An engine came along and took off one of the little fellow's legs!"

Dr. Oetinger is a mild-mannered, bearded man with blue eyes that radiate spirituality and kindness, says the writer. His sincerity is plainly evident. With a comprehensive sweep of his arm he said:

"All of the things you see on this place God has given us through prayer. Recently we were obliged to kill four of our horses because of old age. We earnestly prayed to God to replace these animals, for we needed them sorely. Within one week God placed it in the heart of a person unknown to us to give us four horses. Over there in the field you can see them working.

"We told God we needed a printing-press, and he gave it to us. A little while ago we prayed for a Ferguson stitcher; go out into the stocking-shop and you will see it there. We needed a boiler, and we prayed one week for it. You will find it in the boiler-room, for God answered our prayer.

"The inspiration of the daily communication with God has drawn many gifted men to the 'Principality of Great Faith' as workers. They work without money compensation. We have physicians, dentists, lawyers, civil engineers, blacksmiths, printers, machinists, and molders here—men who have withdrawn from the battles of the material world to consecrate their lives to prayer.

"You ask if the world is drawing nearer to prayer. I can see no evidences of it. I see only evidences that the earth has slipped its moorings, and is drifting away from prayer."

In the financial statement contained in the last annual report we find that the year was started on October 1, 1916, with $536.81 on hand. The receipts of the following twelve months were $17,011.92. Of this $14,531.87 came from donations and legacies and the rest as income from industry. In the itemized expenses it is to be seen that only $199.50 was paid out for "wages" and $107.75 for workers' personal use. The cash on hand, October 1, 1917, was $150.96. No one has ever been personally applied to for anything, declares this Annual Report, yet "since the beginning of the work God in answer to prayer only, without any solicitation whatever, has sent in the sum of $171,543.39." We read:

"While the Home is strictly undenominational, it is distinctly

Christian, although all creeds are admitted. Each child is brought to Jesus Christ and taught to accept him as his Savior just as early as it is possible for the young mind to grasp the truth."

This is an American example of the efficiency of prayer, so explicit, so convincing, being accessible for the most thorough and searching investigation. If the agnostics and infidels are honest, as they claim to be, let them institute investigation to their own satisfaction.

This is one example of many, but as it has been brought to public notice, it is for the purpose of arousing an interest in prayer and to convince America that something besides soldiers and guns is needed for victory.

Now let **this Prayer Farm** and this **Prayer Master** speak encouraging words to mothers and fathers and devoted wives of soldiers, and to our soldier boys in the trenches, that we are all down on our knees praying for victory, easy victory, prompt victory, a democratic-world-embracing victory.

While we Americans have this PRAYER FARM and this PRAYER MASTER as living, incontrovertible evidence of the efficacy of prayer in faith and in the right state or condition of mind and heart and life of the petitioner, our English cousins have a similar one with even greater accomplishments through prayers by faith. It is

George Muller of Bristol, England,

WHO WORKED WONDERS by faith. In 1834, March 5th, this servant of GOD started an orphanage without asking a single cent from anybody.

"If GOD in His goodness and mercy wishes me to establish a home for the homeless, a home ruled by love, a home where the lost mother's love may in some measure be supplemented, a home where a motherly embrace and kiss would cheer the neglected or forlorn waif—if it pleases GOD to allow and bless such a home, THEN HE WILL FURNISH THE MEANS to do it. But, again, if such an undertaking is not in accordance with His will, THEN THE MEANS WILL NOT BE FORTHCOMING."

Thus reasoned George Muller. Money began to pour in, until in the last report the amount, during forty years' operation, has reached THREE AND ONE-HALF MILLION DOLLARS ($3,500,000).

What has been accomplished with such a large sum of money?

Sixty thousand children and adults have been educated in different schools that are maintained by orphanage resources. More than one hundred thirteen thousand Bibles, two hundred ninety-eight thousand copies of the New Testament and one hundred ninety-eight thousand smaller parts of the Holy Scriptures in various languages have been distributed since the beginning of the institution, and more than sixty million tracts and books, also in various languages.

Furthermore, missionary work among the heathens has been

undertaken during later years, and a company numbering one hundred seventy-five has been equipped and maintained out of the orphanage funds. During the above period five thousand one hundred ninety-nine orphans, fatherless and motherless, have found a home and parental care in this institution, and five large buildings have been erected at a cost of five hundred seventy-five thousand dollars.

Now remember: All this has been accomplished without asking a penny from anybody, without publishing the grand work of the institution, coupled with or introductory to the appeal to the sympathy and benevolence of good people—no; nothing of the kind.

But it has been presented in humble supplication and petition in the secret chamber, that holy of holies, where God's trusting servants meet with GOD and his angels.

I am very much surprised to notice that England, the home and the sphere for the activities of such faithful wonder-workers as Wycliffe, Roland, Hill, Baxter, Farrar, Spurgeon, Myers and George Muller, and that great and godly statesman, William E. Gladstone, is overlooking or ignoring the LORD GOD of heaven in all its addresses and appeals. This war will not be won BY ANY SACRIFICE to attain selfish aims, ignoring the LORD of lords and the KING of kings, the CREATOR AND RULER OF THE UNIVERSE.

Timely Warning to the Entente Allies.

This war will continue, the streams from bloodshed will be swelled, sufferings will be intensified, destruction of property, architecture and art will be increased, the burden posterity has to ATONE for, to amend, and to repair, the iniquities of its ancestors, will be augmented until the ENTENTE ALLIES are brought down upon their knees in humiliation and supplication before their GOD, acknowledging that they have neither wisdom for planning and conducting nor power nor skill for successful execution without Divine guidance.

However much this statement appears and feels contradictory to modern rationalistic conception and practice, it is the condition nevertheless. And the longer the rationalistic views and attitudes are persisted in, the greater will be the sacrifices, the suffering and the destruction.

If the Entente Allies had placed explicit faith in GOD and His Holy Word, and had they diligently consulted the Bible and history, they would have adopted the attitude of Hezekiah as presented in Chapter XXV, in which case the Kaiser would have gone into captivity in company with the Czar of Russia long ago, and the world would now enjoy a universal democratic peace.

But a WORLD DEMOCRACY, based on universal suffrage and self-determination or GOVERNMENT BY THE CONSENT OF THE GOVERNED, was not intended from the beginning of the war, nor earnestly advocated until UNCLE SAM took a hand in

it and started on his celebrated lecture course, which has, happily, radically changed the attitude among the belligerents and contending parties in every country in the world.

George Washington on His Knees; a Hallowed Spot.

"At no period of the war," wrote Chief Justice Marshall, "had the American army been reduced to a situation of greater peril than during the winter at Valley Forge. More than once they were absolutely without food. There was seldom at any time a quantity of provisions sufficient for a week. The returns of the first of February exhibited the astonishing number of 3,989 men in camp unfit for duty for want of clothes. Of this number scarcely a man had a pair of shoes. Although the total of the army exceeded 17,000 men, the effective rank and file amounted to 5,912. Their clothes were in tatters. The Quaker Isaac Potts tells us of Washington's prayer at Valley Forge, how, as he traversed the forest, he heard a fervent voice. **Approaching nearer, whom should he behold, in a kind of bower, but the commander in chief on his knees praying to the Ruler of the Universe.** At the moment when Friend Potts, concealed by the trees, came up, **Washington was interceding for his beloved country.** When he reached home his wife asked the reason for his agitation.

"'I have this day seen,' replied he, 'what I shall never forget. **If George Washington be not a man of God, I am mistaken, and still more shall I be disappointed if God, through him, does not perform some great thing for the country.'**"

Distribution of Bibles, and Prayer.

Soldiers at the front will not refuse the Bible offered them, declares the New York Times. "Men who never read it before will read it now, and when they return home they will keep and treasure it as a souvenir of the great ordeal." Speaking unprofessionally, the writer here continues:

"One does not have to be a religious man to know this. Some will get strength from it on the eve of battle, for there is a discipline of the soul; others in the beauty of its narratives will find an enduring appeal. **If acquaintance with the Bible makes better soldiers of men who were scoffers, the American Army will be all the more formidable. The religious captains have been the stoutest, often the most victorious. They are the inspiring figures in the history of warfare.** Not infrequently American commanders have been churchmen who believed in the power of prayer. To go no further back than the Civil War, Stonewall Jackson, as hard-hitting a soldier as it knew, held services before going into battle—if he had time for them. Grant was by no means indifferent to religion. Lee was devout, and Oliver Otis Howard, a sturdy fighter, knew the Bible almost by heart. In the war with Spain Guy Vernor Henry was a praying soldier."

How to Pray in War-Time.

(From the Watchman-Examiner, New York)

"There must be much of confession in our prayer in these war-days, for humiliation is a part of prayer. All the warring nations, our own included, have many sins upon which the judgment of God must rest. Let us not, as a nation, be pharisaical in spirit. Let us confess our own sins and not the sins of others. When we go to God in prayer let us remember our personal sins, which are many and grievous; and our domestic and social sins, which in many quarters threaten the sanctity of the home. Let us remember also our commercial sins, our political sins, and our national sins. Many of our great fortunes have been built up upon injustice and tyranny. Many of our political leaders have sought the halls of legislation with a view to the hauls of spoilation, and throughout the nation there is a mighty battle being waged between Jehovah, the true God, and Moloch, Mammon, Baal, and Bacchus. Let us confess and forsake our sins, for we are far from a perfect people.

"In our war-time prayers there must be much of petition and even of importunity. We must pray definitely and earnestly that God will give speedy victory to our Army and Navy. If we did not believe that we were fighting for a righteous cause we would not be fighting at all. If we are at all justified in being at war, we have a perfect right to pray God's blessing upon those who are fighting our battles on land and sea. Let us pray that the soldiers and sailors of all the nations shall be prepared to meet their God when death shall come to them, for beyond all doubt many of them will be hurried into eternity. Let us pray for the homes and hearts made desolate by the terrors of this war. Let us pray for the German nation, because the Book that we love and the principles of which we try to follow teach us that we are 'to love our enemies' and that we are 'to pray for them that despitefully use us.' Let us pray that Christian faith shall not fail and Christian hope shall not grow dim. There are mysteries about this war that no man can solve, but God is still on His throne, and God still reigns.

"Let us pray that our Christian activities at home and abroad shall be increased rather than decreased. There are a hundred new and incessant calls ringing in our ears today. In the purchase of Government securities and in the payment of increased taxes, the Government must be supported. The Red Cross, which will care for the sick and the wounded, must be liberally supplied with funds; the Young Men's Christian Association and other agencies, which will seek to safeguard the morals of soldiers and sailors, must be generously upheld. In spite of all this, the need has never been so great and never so urgent that our distinctive Christian work at home and abroad should go forward with larger enthusiasm and greater undertakings. Let us pray that God will put into the hearts of his children to support as never before the mani-

fold activities which are looking to the establishment of the kingdom of God on earth.

"In these war-days there must be much of submission in our prayers. Recall that terrible night in Gethsemane when Jesus said: 'O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as Thou wilt.' There are many bitter cups that are being drunk the world around today. It is not pessimism nor foolish foreboding to say that these cups are being mixed this hour for our American people. There are multitudes of us who would rather die than send our sons to die on the bloody fields of France and Belgium. On the other hand, we should never forget that we live in America in peace and plenty today, because brave men in the long ago won our freedom by the sacrifice of their lives. Every stone in the monument of our national greatness was quarried and hewn and polished by the devotion and sacrifice of our fathers. Let us pray that God will give us the courage during these coming days to drink the cup which may be preparing for us."

These are true Christian sentiments clearly and nobly expressed. And may it be understood and effectively impressed upon the nation as a whole that the sacrifice of boys and various resources will be measured by our own attitude and relationship to God, and our conformity to His will as expressed in the Bible. For it is God's purpose at this time and in this way to bring the nation to submission. The longer and harder we persist in thinking and doing our own way without regard for God and His will, the greater will be our sacrifice in boys and the longer will last our struggle.

Remember: We cannot successfully fight God and the Kaiser at the same time. "He that is not with me is against me," said Jesus Christ.

PUBLIC HUMILIATION, PRAYER AND FASTING PROCLAIMED

President Abraham Lincoln's Call to Prayer.

By S. R. Break.

April 30, 1863, was a dark day for America. The army had encountered disastrous defeats, public debt was piling high and treasonable agitators were busy against the government. Foreign powers were favorable to the Confederacy and the war was talked of as a failure. European interference in the affairs of Mexico seemed imminent, contrary to the Monroe doctrine. The country was fully occupied and could not engage in another war.

In response to a resolution passed by the Senate requesting the President to call a national day of prayer, Lincoln had issued a proclamation, in which among other things, he said:

Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do by this, my proclamation, designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion.

The proclamation was issued on the 30th day of March, 1863. It was just a little over two months afterwards that the whole national outlook was changed, and the war assumed an aspect favorble to the Union.

In another proclamation issued August 6th of the same year Lincoln said in part: **"It has pleased Almighty God to hearken to the supplications and prayers of an afflicted people and to vouchsafe to the army and navy of the United States victories on land and sea so signal and effective as to furnish reasonable grounds for augmented confidence that the union of these States will be maintained, their constitution preserved, and their peace and prosperity permanently restored."**

President Woodrow Wilson's Call to Prayer.

WASHINGTON, May 11, 1918.—National Memorial Day, Thursday, May 30, is designated by President Wilson in a proclamation issued today as a day of public humiliation, prayer and fasting. The people of the nation are asked to gather that day in their places of worship and pray for the victory of the American

armies, which will bring a peace founded upon mercy, justice and good will.

The proclamation, issued in response to a resolution by Congress, follows:

"By the President of the United States.

"A Proclamation.

"Whereas, the Congress of the United States, on the 2d day of April last, passed the following resolution:

"'Resolved, by the Senate (the house of representatives concurring), that it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God, and to implore His aid and protection, the President of the United States be, and he is hereby, respectfully requested to recommend a day of public humiliation, prayer and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, His blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth.

All Creeds to Join.

"And, whereas, It has always been the reverent habit of the people of the United States to turn in humble appeal to the Almighty God for His guidance in the affairs of their common life;

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the 30th day of May, a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer and fasting, and do exhort my fellow citizens of all faiths and creeds to assemble on that day in their several places of worship and there, as well as in their homes, **to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth and to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost support of what is just and true, bringing us at last the peace in which men's hearts can be at rest, because it is founded upon mercy, justice and good will.**

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia this eleventh day of May, in the year of our Lord, nineteen hundred and eighteen, and of the independence of the United States the one hundred and forty-second.

WOODROW WILSON,

"By the President.

"Robert Lansing.

"Secretary of State."

President Wilson proclaims May 30th, the Memorial or Decor-

ation Day to prayer. Both Presidents were requested by the National Senate to call the nation together for prayer. And in both instances Almighty God is acknowledged as the Universal Ruler in heaven and on the earth, "Who doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say to him, What doest thou?" Dan. 4:35.

CHAPTER XXII.

EFFICACY OF PRAYER (Continued).

Prayer and Answer to Prayer—Personal Experience.

I. Prayer for Rain.

The year 1883 was a dry year in eastern Nebraska. Grain had a yellowish appearance and the corn was withering. Being then pastor of a Swedish church at Swedeburgh, Nebraska, called "FRIDHEM" (Home of the Free), I also attended an annex congregation in Lancaster County called Bethlehem. In this annex I held a mid-week service. After adjournment, an elderly sister, Mrs. Hedberg, came to me and said:

"Brother Hallner, why don't you announce a prayer meeting to pray for rain? Everything is drying up here, but this needn't be if GOD'S children would only come together and pray for rain."

"That's right," I assented.

"You should not delay," she insisted, "for some of the grain and some of the corn also, will have withered and dwindled away beyond repair."

"All right, Sister Hedberg, I'll see about it, but I have another appointment now and must hasten away," I said and left.

I had not that kind of faith at that moment. To pray for rain or anything else in general and in a general way, that was easy enough, but to be sure that prayer for rain could bring rain immediately, so as to save our withered crop, as Sister Hedberg insisted, that was another proposition.

Yet I remembered Apostle James' assertion, that Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. James 5:17, 18.

Turning to 1 Kings 18:42-45 for the record referred to, I find that man Elias (or Elijah) praying for rain, and sending his servant to look seven times in succession, and a copious rain fell the same day.

Meditating upon this example, and looking up the Bible promises and assurances of answer to prayer instantly, faith developed and by the Sunday following I was absolutely sure that if my congregation prayed for rain we would have it, and our crop would be saved.

So after the forenoon service, I announced a prayer meeting for rain at four o'clock that afternoon, repeating the promises and assurances of answer to our prayers the same as I had been blessed to trust in the LORD GOD of heaven myself.

But one of our elders, John Martinson, protested. He contended that this drought may be a chastisement for our sins, and he considered it wrong to pray to be spared, as he put it. "God

knew what was best for us, and that he graciously gave, and with that we should be satisfied and thankful."

"Brother John Martinson," said I, "you stay at home and make up with your GOD. We are not only permitted to present our needs and desires in humble supplication to our heavenly Father, but we are demanded to do it. But we must approach the Mercy Seat of GOD in faith, not doubting. So I request you all to make the closest self-examination to ascertain if you have the faith. Only those of you come who trust GOD unreservedly, absolutely and have the faith that as surely as we come together to pray for rain, we shall have it now and our crops shall be saved. Remember, that we are going to pray for rain in sufficient quantity right now to save our crops."

The Four o'Clock Prayer Meeting.

At four o'clock nearly the whole church membership, and Brother Martinson among them, was assembled. A short discourse, setting forth Scriptural EXHORTATION TO PRAY, ANSWERS TO PRAYERS and EXAMPLES of praying saints, their attitude and GOD'S dealing with them, as also His answer to their prayers, introduced the session of general prayer.

My dear brother John Martinson was one of the first. Brokenheartedly and in a contrite spirit he confessed his sins and his utter unworthiness, and praying that he might not be a stumbling-block in the way to anyone, or a hindrance in the way for GOD'S fullest blessings to His children. This humble supplication fired the whole congregation. I have seldom if ever attended any kind of religious worship so thrilling and emotional as this one.

At adjournment, every supplicator felt assured that rain would pour down very soon; soon enough to save our crops.

Monday morning the skies were overcast with clouds, but about noon it began to clear, the clouds scattering without a single drop of rain.

Our church was situated on a prominence or elevation. I went to it and into it. My supplication now was more argument than prayer. I had assured these artless, trusting, abiding Christians that there would be no failure, because there could not be; for as sure as GOD is GOD and the Bible His holy word, so sure would we have an answer to our prayers in a copious rainfall. And if we were now disappointed in this, never, no, never again would I—never could I—again repeat another promise, never again face these same people. Then, again, who would place his trust in GOD any more if He failed us now. What a set back in missionary work! What a blow to the honor of GOD'S holy name! How would the surrounding community deride the simpletons up there in the Mission Church. What sighing, wailing, appealing, pleading and arguing this was.

Blessed Rainfall; Crops Saved.

The clouds gathered again toward sundown, and hope quickened. I went to bed as usual, resting my soul on the promises

and trustworthiness of God. Presently, a rustling sound, like a sudden puff of wind was heard. I rushed up and out.

IT RAINED!

Thanksgiving on the spot. The crops in a large surrounding territory were saved. GOD had vindicated Himself as usual. GOD'S trusting children's faith was verified and established.

Insistency and Impetuousness.

What a loss to the members of this church and community, not only in the crops but even more to the development and stability of their faith, if this great opportunity for a grand demonstration of the effectiveness and efficiency of prevailing prayer had been neglected! An opportunity for GOD to demonstrate His willingness and readiness to direct even the forces of nature and to make them subservient to His children, to their benefit and delight, upon their petition and assiduous prayers, would also have been lost. O, how many opportunities of this kind have been lost by reason of a lack of faith in GOD'S promises and a childish unfaltering trust in GOD!

And the opportunities and demonstrations here related would have been lost also, were it not for the persistency and the impetuousness of saintly Sister Hedberg. I acknowledge this to my own humiliation and shame. And I remember the words of Jesus Christ:

"SO MANY THAT ARE FIRST SHALL BE LAST; AND THE LAST SHALL BE FIRST." Mark 10:31; Matt. 19:31; 20:16.

CHAPTER XXIII.

EFFICACY OF PRAYER (Continued).

Prayer and Answer to Prayer—Personal Experience.

II. Christian Consistency.

"YE SHALL KNOW THEM BY THEIR FRUIT. Do men gather grapes of thorns or figs or thistles?" Matt. 7:16.

"HE THAT IS NOT WITH ME IS AGAINST ME; AND HE THAT GATHERETH NOT WITH ME SCATTERETH ABROAD." Matt. 12:30; Luk. 11:23.

"THY KINGDOM COME, THY WILL BE DONE, ON EARTH AS IT IS IN HEAVEN—

"LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL."

No Middle or Neutral Ground.

In November, 1885, I was appointed co-editor of the Swedish Weekly Missions-Vannen, Chicago, Illinois, and the religious department was allotted to me. Politically, the whole staff was Republican with one exception—the new editor. But he had nothing to do with the politics of the publication, his function being church activities and foreign missions.

All went well and harmoniously with us until August, 1888, when the editorial chair for the political department became vacant and the editor for the religious department was placed in it; no one else at the time being available.

But the new editor for the political department was a conscientious prohibition party prohibitionist. How could he support the republican candidates? He was expected to, and being engaged, he should follow instructions of his employer. He need have no scruples, for his employer, here a board of directors, determined the policy of the paper, and the editors as well as the other employes, had only faithfully and loyally to carry out the established policies.

That principle is easy enough to realize for a bookkeeper and a compositor, but applied to a teacher, a preacher and an editor it is altogether a different proposition. For, in this case, it is not only the doing, but rather the effects or results attained, that count. And we are responsible and will be called to render account before another Tribunal from which there is no appeal.

"Vote as You Pray."

The new political editor almost idolized James G. Blaine, and when this distinguished statesman and national favorite was nominated for the Presidency in 1884 by the Republican party, he was elated, and started to do his part for Mr. Blaine's election.

But somehow from somewhere a small pamphlet slipped into his hands, purporting to be the acceptance speech of the nomination for the Presidency by the Prohibition party, by ex-Governor John P. St. John, of Kansas. In that remarkable speech Mr.

St. John said in effect: "If the church membership and the confessing Christians would only VOTE AS THEY PRAY this liquor curse and abominable traffic would soon disappear from our beloved country."

This—"VOTE AS YOU PRAY"—opened the door to an entirely new world and a new line of thinking and investigation to the new political editor.

There was never any question about it in his mind before. That the Republican party was right and the Democratic party was wrong, was a foregone conclusion. He arrived in America with his parents in May, 1863, went to the State of Iowa, where nearly everything was Republican, and from that time beheld with admiration the wonderful deeds of that party. The Republican party was the progressive party, having THREE great achievements to its credit: The liberation of the slaves, the saving of the Union and the high tariff protection for American industries, thereby securing good wages for labor.

But the Republican party refused to step squarely on the side of PROHIBITION of the liquor traffic. It advocated high license; and license meant LEGAL SANCTION, LEGAL PROTECTION to the saloon iniquity, just as much and just the same as to any and every legitimate industry and business. Having done so much so nobly for the welfare and the uplift of the race, and at such great sacrifice, why not deserve the crowning glory of utterly routing this more terrible enemy, which degraded manhood and lured and defiled womanhood in almost every city, town and community of our splendid country?

These and similar questions became paramount, as drunkenness and brawls were in evidence everywhere. Therefore, the slogan: "VOTE AS YOU PRAY," had a special force.

How do I pray? "THY KINGDOM COME." Does the saloon and the liquor traffic promote GOD'S kingdom? No; it opposes it; it retards.

"THY WILL BE DONE, ON EARTH AS IT IS IN HEAVEN." Would any party, having for its policy to license saloons or the liquor traffic, have any show of support in heaven? No; for "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lambs Book of Life." Rev. 21:27.

"LEAD US NOT INTO TEMPTATION." Do the saloons and the liquor traffic tempt to wrong doing and to evil? Yes, always and everywhere. Then it is of the devil; and my vote would be assisting the devil to tempt to evil.

"DELIVER US FROM EVIL." Are the saloons and the liquor traffic an evil? Yes, it is everywhere so acknowledged from their effects. The liquor traffic is all evil from any and every angle it may be considered. No one dares to step forward in defence of the saloon as a beneficient institution in any particular or in any sense.

How inconsistent, then, to pray GOD to deliver us from an

evil of our own making, an institution, which we legalize and sanction and protect and the blood money of which we divide for national and municipal benefits. What a mocker, then, to pray for deliverance from an evil which we ourselves legalized, protected and derived pecuniary benefits from?

On investigation it was found that the two great parties were dominated by the liquor interests: In the Republican party the brewers dominated and in the Democratic party the distillers dominated.

The Parting of the Road.

Thus I was placed at the parting of the road, I must either quit praying the way I had been doing or quit supporting an evil which bears the stamp of hell and is under the guidance and control of satan.

I could not turn my back on my LORD AND SAVIOR JESUS CHRIST, so I had to change my politics. I voted for John P. St. John for President, and in so doing I voted for my GOD, for my home and for my adopted country.

This happened nearly 34 years ago, and I have never had occasion to retreat or to retract.

A Puzzling Situation.

Considering the foregoing, it may be easily and readily seen and understood how delicate a position I was accepting; and I accepted it because no one else was available at the time.

I did not wish to disappoint or hurt my friends in any way; and yet, I could NOT, no, I COULD NOT disobey my GOD.

Rather, therefore, than consult my friends, I submitted my perplexity to GOD in prayer.

GOD has promised: "I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eyes." Ps. 32:8.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

And again: "Verily, verily, I say unto you: Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto ye have asked nothing in My name; ask and ye shall receive, that your joy may be full." John 16:23, 24.

And again: "If any of you lack wisdom, let him ask of GOD, that giveth to all men liberally, and upbraideth not; and IT SHALL BE GIVEN HIM. But let him ASK IN FAITH, NOTHING WAVERING. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man (that wavereth) think that he shall receive anything from GOD." James 1:5-7.

Notice in these verses the importance of PRAYING IN FAITH, NOT WAVERING; and that the waverer or doubter need not expect any answer to his prayers.

GOD'S Answer.

God's answer came to me in two parts:

1. To present the matter in reporting style, selecting three characters, one to represent each party, and coming together regularly in a most friendly and cordial way to discuss the burning questions of the day.

2. In a vision, wherein three groups of people became visible, each group distinct from the other, except in certain places the two large groups seemed to run together as they started in procession in the same direction. Participants in the two large processions were all men, mostly black, only a few appearing like a faint moonlight. Both processions were beset with an immense flock of black rats, black as Beelzebub himself, eyes sparking like molten iron and fiery tongues like flames. These awfully ugly things, of different sizes from a mouse to a cat, crawled all over the men, into their pockets and inside their vests and coats. What an awful sight! It made one shudder to look at it. And these things were evil spirits, genuine devils, exhaling hellish fumes and prodding the procession along to maintain, protect and condone the saloon and the liquor traffic by their votes.

At the rear of the procession followed a mixed crowd, drunken, reeling, staggering, filthy, bleeding, fussing, cussing, cursing, quarreling, fighting, dying. Then followed a group of women and children, ragged, feeble, pallid, frenzied, weeping, wailing, crying; some wounded, some praying, raging, some sick, some dying in dispair.

Who allows this misery to go on? The VOTER.

Who could stop this misery? The VOTER.

Who could save the drunkard from a drunkard's grave? The VOTER.

Who can change the TWO THOUSAND MILLION DOLLARS, now flowing into the channel of BOOZE, into channels of legitimate trade, furnishing bread for the hungry, clothes for the naked, homes for the homeless, and increased prosperity and happiness in our land? The VOTER.

Who then, is responsible for prevailing conditions and the loss of souls, so far as BOOZE AND THE LIQUOR TRAFFIC IS CONCERNED? The VOTER.

If the VOTER is responsible, then when, how and by whom must he render an account for his VOTING?

Who shall or will grant rewards to the obedient and to inflict punishment to delinquents, who acted contrary to divine will and ordinances? Let every VOTER fill in the blank space.

And again: Who does the voter look to for information concerning political affairs and conditions? Answer:

The press generally.

Who is it that shapes and fashions public opinion? Answer: The pulpit and the press.

What agency is it that has divine direction and spiritual guidance to discern GOD'S will in all things, both temporal and spirit-

ual, and concerning this life and the life eternal. Answer: The pulpit and the religious press.

Then who will be responsible and accountable in the last instance?

May not the voters have a grievance also?

The Third Party.

The two great parties held my whole attention for a while. Presently a light blazed forth which directed my attention to the third group some distance to the right of the other two. This third group consisted of men and women, also in procession and bound in the same direction as the two others. But they seemed to be shrouded in a cloud of light, and I heard song, beautiful song, in melodies almost celestial. Everything light and right everywhere.

And I noticed a large angel and along with him a large number of small baby angels fluttering around and above the procession. The large one—I would almost call the MOTHER angel—gathered, in the back part of the cloud, a large number of wreaths, formed out of the most beautiful flowers, and gave them to the baby angels who placed one of them on the head of each one in the procession, and as these wreathes were so placed, the faces shone with a brightness of the sun. And as the choir sang I fancied that I heard an echo of the chorus from heaven.

Anxious to understand the distribution of these beautiful wreathes in import and application, the answer came: These are rewards for faithful performance even now, and that the baby angels represent descendants who will bless their parents and forefathers for their faithful performance of solemn obligations, in cleaning out the accursed liquor iniquity from our land.

What a difference? In one instance the children will bless their fathers; in another instance they will be ashamed of them.

The Campaign of 1888.

Larson, Republican, Monson, Democrat and Johnson, Prohibitionist, met every Tuesday evening to discuss politics, each attempting to win over the other two to his party, at least to vote his party's ticket this once. Missions-Vannen, anxious to be fair and true, would impartially give each side a fair hearing, simply by reporting the debate.

This went all right for a while. But Brother Johnson, the Prohibitionist, seemed to get the best of the other two, for he claimed that the saving of our boys was of greater importance than traffic in pig iron, and the saving of our daughters was of greater importance than the fleece of lambs. A moral question, concerning both body and soul of man, is of immensely greater importance than purely financial questions. Immorality, gluttony and drunkenness has been the downfall of nations in the past and will continue to be; and any nation which esteems financial considerations more important than the moral considerations has started on the downward grade to corruption and dissolution.

It was proved that both the great parties were dominated by the liquor element; the Republican party by the brewers, and the Democratic party by the distillers, to such an extent that neither party dared to come out openly for prohibition of the liquor traffic.

The same conditions prevailed during the forties and fifties, respecting the anti-slavery agitation. Neither one of the then dominant parties, the Whig and the Democratic, dared to come out openly for the abolition of slavery, fearing the southern slaveholders. Therefore, a new party, the Republican party, was and had to be organized with the new reform as an issue, the abolition of slavery, which the soured old decadent parties dared not to tackle.

History Repeats Itself.

History repeats itself. New issues need and must have new unhampered promoters and advocates. And these promoters and advocates must either organize themselves into a solid association in a political sense, as the liquor interests have, so as to become a balance of voting power, which can tip the scale either way and thus force a hearing and sufficient respect to force adoption of issues, or else to organize a political party, as now in this case the Prohibitionists have done.

"A Prohibition vote is a vote thrown away, because there is no hope of electing a single candidate," maintained the opponents.

No. A vote for principle is never thrown away. A vote for justice and for righteousness will always account, while votes for either of the great parties give permission for the saloons to send souls to hell continuously.

This Will Never Do.

This discussion caused agitation among our people everywhere. A number of Swedish-Americans had been nominated for various offices from justice of the peace and constable to state legislators, and this agitation threatened to defeat them.

Threatening letters were received. Missions-Vannen would be boycotted. A loss of three thousand subscribers was a sure thing. The mailing list at that time contained eleven thousand subscribers, and the institution began to be self-supporting. A reduction of three thousand meant bankruptcy, financial ruin.

An old friend, Brother Sven Youngquist, came into the office red-hot one day and said: "You ought to relieve me of my stock in the Mission Friend's Publishing Company. It is not enough that you are bringing ruin to our company and a loss to the poor people who have invested in its stock, but in addition to that the shame of doing it is the way you are treating the grand old Republican party."

"I would buy your shares if I had the money, Brother Youngquist," I said.

"I will accept your note, and pay when you can," retorted my friend.

"All right, I will do that," I answered.

My friend hastened away and returned in an instant with his seven shares of stock in the Mission Friend's Publishing Company, which he assigned to me and I gave him my promissory note for three hundred and fifty dollars, the price he had paid for them.

This incident illustrates and serves as an example of the temper and disposition of my surroundings and friends. And yet I pursued my course relentlessly. Upon the remonstration of the directors, the president and manager of the institution, I answered:

"You have the power to remove me and to place another in my place, but as long as I have charge of this department, I shall conduct it conscientiously according to the will of the LORD my GOD, as his will has been revealed to me."

The Crisis.

Returning from lunch at noon, a number of interested friends had assembled in the office. They demanded that I must desist, for my course was ruinous, disgraceful and foolish.

Ruinous, because it brought the publishing company into bankruptcy and would defeat a number of Swedish Republican candidates.

Disgraceful, because it was attempting to undermine and to disrupt the only party that was progressive and through which there was any hope of obtaining any reforms whatever. And, besides, Maine and Kansas were both Republican states and had adopted Prohibition.

Foolish, because no results would be or could be attained by the third party. But enough votes may be thrown away on that party's candidates to defeat good candidates on the Republican ticket.

"If you cannot advocate Republican principles and support Republican candidates, which you ought to do, keep within neutral lines. If you refuse doing good, at least refrain from doing harm," they contended.

Another Kind of a GOD.

"My brothers," I said, "I HAVE ANOTHER KIND OF A GOD than the one you have. My GOD has given promises and assurances of answers to prayers. 'If anyone lacks wisdom, let him pray, and it shall be granted him,' is one promise. 'I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eyes,' is another. 'Verily, verily, I say unto you: whatsoever ye shall ask the Father in My name, He will give it you. Hitherto ye have asked nothing in My name; ask, and ye shall receive, that your joy may be full,' is still another. Now, we are exhorted to pray in faith, not doubting.

"Now, then I have been praying for wisdom and guidance along this line for four years, and the more I pray, the more bound

is my conscience to the course which I am pursuing. If any other course were the selected course for me to pursue, my GOD would have led me into it.

"But, my brothers, if the things are going to happen which you predict, that this establishment is going to go into bankruptcy and ruin because I have consistently followed the guidance of My GOD, then let the crash come, the sooner the better for me. For if the GOD of the Bible is such a GOD who not only admits prayer but who admonishes us to pray, promising that He will hear and do—now if He fails; if He is not as reliable as He expects me to be to my neighbors and associates; if He requires faith in Him and His promises, that the things asked or prayed for will be given, but in a critical moment He fails—the sooner I now find that out the better for me, for then I have prayed and trusted long enough."

My friends stood for a moment as if they were paralyzed, then someone said: "No use to argue with him," and in an instant they scattered, leaving me alone.

But I was not alone. The experience of unutterable peace filled my heart to overflowing, which continued all the afternoon.

Distress and Wailing.

The following night my soul was shrouded in darkness and dispair. Faith, hope, courage vanished like the daylight at the setting of the sun. I was wrong; everybody else was right. Who am I alone to oppose all my dear brethren? Yes, a sure thing, I have ruined a business that just began to be self-sustaining. Instead of being in a position to do some good, the coming crash will prevent doing any good. Ten thousand dollars expended by my friends in this establishment is lost. The mission work intended by the paper will fail. Friends will fail of election for my folly, and blame me.

And here I am with a growing family in poor circumstances and in poor health, unable to do manual labor. And never, never could I expect a call from any congregation to become its pastor after such a career. I am gone, I am lost; lost to my family, lost to our church, lost to the mission for which I had dedicated my life—a night of wailing and dispair.

The Morning Star and Daylight.

The Morning Star. Returning rather late to the office the following morning, it seemed that no one cared to look at me. All were gloomy and sad.

Two letters were placed on my desk. The first one I opened was from an old friend, John Levine, now living in St. Paul, Minnesota. "We thank GOD that there is one religious paper that dares to stand up for GOD and righteousness," it started. "We have organized a reading club here in St. Paul, and are eagerly awaiting the mail that brings our paper. Then we come together and discuss and debate the questions presented by Missions-Van-

nen. Continue the good work and send me a bundle for distribution, and I shall do all I can to get subscribers," etc.

The second letter was from White Hall, Michigan, written by E. Segerquist, the contents of which were identically the same as that from St. Paul.

When I gave these letters to my excellent and esteemed brother, the manager, Mr. C. G. Peterson, and he had read them, he gave me one long inquiring look.

From this moment similar letters were delivered by almost every mail, cheering, encouraging, expressing gratitude to GOD that there was one religious paper which dared to come out openly for GOD and righteousness. Bundles of sample copies were ordered and subscriptions were rolling in so fast that our editions would never reach all orders.

Gain Five Thousand, the First Dividend.

Our genial manager was puzzled, the president wore a smile. the directors nodded assent. Three weeks before I was alone and friendless, now everybody had become my friend. Our MAILING LIST WAS SWELLED BY FIVE THOUSAND NEW SUBSCRIBERS, AND THE STOCKHOLDERS GOT THEIR FIRST DIVIDEND.

So it pays to trust in GOD and to be consistent and steadfast. The remarkable thing about this is that a boycott was to be started against us which would result in a loss of at least three thousand subscribers, reducing our mailing list to about eight thousand, while we gained five thousand, increasing the mailing list to sixteen thousand, just the double or twice as much as had been measured out to us by our most sympathizing friends.

It is easy to see the hand of GOD in this. And how remarkable that the two cheering letters should come just the morning after the tussle with my friends and that dark, gloomy night, just described.

Afterwards it all became very clear to me. The gathering of my friends and their supreme efforts to induce me to change, this was the test of my fealty and unwavering trust in my GOD. If I had wavered and yielded to the pleadings of my friends, how much there would have been lost. It is just in such trials and tests that so many fail, and failing they lose their rewards. Many lose their crowns.

The dark night following my confession, when faith and hope failed, had for its purpose to convince me of my own weakness and unworthiness. The success and cheering that followed may have occasioned vainglory on my part, and thus have been a curse instead of a blessing to me personally. I could never have withstood all the pressure brought against me, and that of my nearest and dearest friends, if the hand of GOD had not so graciously sustained me.

CHAPTER XXIV.

THE HAND OF GOD REVEALED.

1. Revival meetings were held in the Swedish Mission Church in Des Moines, Iowa. The minister, G. Norseen, had lately arrived from Sweden. Several coal miners attended the meeting Sunday evening. Among these was an infidel who indulged in blasphemy and indecent language. This man was surrounded by some people near the door at the close of the meeting. Rev. Norseen noticing the crowd came and listened to the infidel's infamy for a while, the crowd expecting the minister to produce a convincing argument, and he did. He said:

"This man is bound for hell and he will soon get there. Leave him alone, for he shall never see another sunset on earth." The crowd scattered, the infidel railed, but the minister paid no more attention to him.

On Monday morning the infidel went into the coal mine as usual. He started to hall coal in a truck having a sheet iron box to the elevator. Pushing the truck before him a large block of rock from the roof got loose and fell upon him, almost literally beheading him. So he never saw another sunset upon the earth. He was bound for hell, and he got there all right.

2. A young man Fred S., belonging to my church in Mead, Nebraska, had been converted and lived a Christian life. He was of an inventive turn of mind, and conceived the idea of a new seeder. He made models and had castings made at considerable expense, but when his invention came to be tried it refused to work. This made Fred raging mad; and so mad that he took offense at his GOD, claiming that he had prayed to GOD for guidance and success, and especially for patience in the experimenting stage of his invention, but his prayers were not heard, consequently GOD'S promises were not to be depended on.

I tried to lead Fred to self-examination to find if the fault was not really his own, but I was no match for Fred.

One of our elderly ministers, John Peterson, came along, and I told him of my friend Fred's dilemma, and asked Rev. Peterson to go with me to see Fred, which he willingly did.

Fred repeated his grievances truly and honestly, insisting that GOD hadn't dealt fairly with him.

Rev. Peterson sat quiet for a while, and I expected a convincing argument that would set Fred right. And a mighty argument it was, when at last he spoke.

"Fred, God almighty is going to argue with you himself from heaven. You are going to meet with a very serious accident that shall barely spare your life. And it will happen very soon, too, in a day or two."

That was all, not another word.

The day following Fred went to Fremont, Nebraska, eighteen miles distant, with a load of grain. The lines were fastened on to a center cleat on the front endboard while unloading. Ready

to take hold of his lines he found that one of them had slipped down onto the whiffletrees. Bending over to pick up that line, his foot slipped, and he fell headlong between the horses which became frightened and started off on a gallop. Some way Fred got his arm around the tongue, and thus he was dragged under the wagon between the heels of his galloping team through the streets in Fremont. The team was finally stopped, and Fred crawled out, shivering but not much hurt.

Now, Fred was a different man, for GOD had spoken to him. He had also found out the cause of his trouble. And he was quick to tell me about it, too. Yes, Fred had become the master, the god, and GOD was made his servant. Fred was the lord who commanded, and God the servant under obligation to obey. Fred was a great inventor, he was going to make lots of money and be a rich, very rich and an honored man.

On his way home from Fremont all became clear to him, and the best of all was that Fred acknowledged his sin, humbled himself and became a meek and devoted disciple of the LORD.

Notice here the inspiration foretelling the accident as predicted and the results.

3. A family in a settlement called Fremont, Iowa, south of Red Oak and near Essex, had several sons and only one daughter. The parents and daughter were devoted Christians, but the sons were very wicked and hateful. They could not be induced to remain in the house during family worship, never went along to church, but attended dances and all kinds of worldly amusements. Father, mother, sister and Christian friends continued in prayer for these wicked boys.

It came to pass that the oldest son broke his leg. The doctor set it, but in a few days it became very painful. The doctor was sent for. On examination it was found that mortification had set in. His body had been poisoned by excessive use of tobacco. The only thing to do to save his life was amputation of the affected member. The doctor would come back the next morning with his instruments for the operation.

The family gathered in an adjoining room for prayer. But now the son called upon that dispised old mother to kneel by his bed and to pray for him. Father and sister united, and the fore part of the night was used in prayer for the son and in exhorting him to give himself to Christ.

Left alone for a while, he was heard sighing and praying himself, and finally he burst into weeping. Returning to his room, he now confessed his "cussedness," as he termed it, and asked father, mother and sister to forgive him. Another season of prayer and weeping for joy continued until between two and three o'clock in the morning, when suddenly the young man shouted, "I am saved! My sins are forgiven. Father, mother, your prodigal son has returned home to stay. If I am ever able to walk again I shall follow you to your meetings, and try to cheer you for all the sorrow and shame I brought you."

In the midst of rejoicing, the ever sensitive and mindful mother thought of the morning, the doctor and the amputation, so she asked if his leg hurt much.

"My leg, I had forgotten all about my leg. Why, I feel no pain at all. It's all gone, mother."

The family retired for a few hours' rest. The young man also fell into a sweet sleep, having had no rest for several nights.

The doctor with an assistant came early to perform the operation. On examination it was found that the color of the skin had changed and the wound and bruises had a healthy appearance. And no pain.

"Here is evidence of a miracle, something very unusual," said the doctor. He was then told the happenings during the night.

"That accounts for it, then," he said, repacking his instruments and congratulating the young man and the family for the unusual and most extraordinary results.

The healing of wounds and bruises progressed rapidly. And thereafter he not only remained with the family during worship but he participated. And you would hear him thank GOD for the broken leg and the salvation of his soul.

4. St. Augustine, the greatest of the Latin fathers of the church, was very wayward while a youth. His mother Monica continued in prayer for him, but it seemed that the more she prayed and wept, the more wicked became her beloved son, until she was almost ready to falter. She then spoke to the bishop about her wicked son. The bishop exhorted her to persevere, saying: "It is impossible that a son of so many prayers and tears can go lost." Young Augustine encountered hardship and was converted, and became a great preacher, teacher and author.

Let us pray without ceasing for our children, until we have them all saved by our side in heaven. When I was young, then I prayed first for myself and at random for others and for the conversion of souls in general. I got married and prayed for myself and wife, and for missions in general, remembering also the sick and needy. We were blessed with children and later with grandchildren, so now more time is required for prayers, and the interest and magnitude have increased many, many fold, for the salvation of all our children, grandchildren and their children all along the line until Jesus comes. We can't afford to miss a single one.

A Test Case.

Forty-two years ago, at the time that the author entered the ministry, Rev. J. Peterson, then pastor at Des Moines, Iowa, related the following incident which happened in his parish:

A family consisted of husband, wife and a daughter about 18 years old. The man was an infidel; the wife a devoted Christian. The man enjoyed reading Ingersoll's "Mistakes of Moses," Thomas Paine's works and other infidel publications, while the mother and the daughter read the Bible and religious literature. On Sundays the man went to his club of "free thinkers," as they

were called, while the wife and daughter went to Sunday school and attended church worship.

A bad cough. What's the matter with Emma? Can't the doctor stop it? The doctor did try to stop it, but it wouldn't stop. Emma grew thinner and weaker. One afternoon a severe continuous coughing caused hemorrhage of the lungs.

The doctor was sent for hastily. After examination, he called the mother into another room for consultation. Returning to the sick-room, the daughter noticed tears rolling down her mother's cheeks. This suggested that the doctor had said something serious, and Emma wanted to know what. The mother hesitated, her tears flowing more freely, but Emma insisted on knowing what was the matter.

Dear Jesus May Call for My Darling Tomorrow.

The truth had to be told. The mother knelt by the bed and in broken sentences said: "You cannot possibly live more than two days, and it is most likely that dear Jesus will call for my darling tomorrow about the time your lung-bleeding started to-day. And then the two, weeping, mingled their tears together for a while.

No; not the tears of dispair; for Emma was prepared. They would meet again on that beautiful shore. Happily, Emma by the influence and prayers of a godly and devoted mother, had surrendered to the blessed Redeemer, and had the assurance that her name was duly recorded in the Lambs Book of Life. Death had already been conquered. She had passed from death unto life. She had already appeared before the judgment seat of God, there acknowledged and confessed her sins, the sentence of PARDON had been announced, and she had received her passports sealed with the assurance and testimony of the Holy Spirit.

Therefore, this moment was the most sacred and triumphant in her life. She experienced the sweetest joy and indescribable happiness, such as is known only by saints and angels. "I shall be with Jesus to-morrow! O, I shall be with Jesus to-morrow! O mamma, dear, think of it, I shall be with Jesus to-morrow," she exclaimed repeatedly. And then in feeble voice she thanked her mother for what she had been to her.

A knock at the door separated mother and daughter for a moment. It was a kind neighbor who wished to inquire about Emma's condition. Just a look and a word of encouragement and a promise to return in the evening.

"Papa, papa, papa!" "No, papa hasn't come home yet, darling." "I want to see papa." "Yes, darling, as soon as he comes home, I'll tell him."

Alone With Teasing, Mocking Husband.

This call for papa brought an entirely different picture to the mind and different feelings to the heart of the mother and wife. A moment ago she wept tears of joy in the loving embrace of the blessed Savior. The assurance of meeting overshadowed the

scene of parting. But now what? "O that God would grant that I may follow Emma," she sighed. "How shall I endure the teasing and mocking of my blasphemous husband in my loneliness?"

And yet, she felt that she ought not to complain for her husband did not forbid her to attend meetings at her church. She would pray more fervently for the conversion of him than ever before; and she went at it right away. Then she again thought of Emma, so she went to her and asked her to pray for unhappy papa before she left. There and then the two joined in prayer for father. After the season of prayer, in which the angels of heaven mingled with their amen, and which was heard and considered in heaven, Emma whispered:

"Mother, darling mother, I can't leave you till I know that papa is saved."

The door is opened and someone enters without knocking. That must be father. Mother hastens to meet him in the hall. The sad news was told.

"Emma wants to see you. She is getting weaker every minute, so you want to wash and dress as quickly as possible." He had not to be told twice, for his loved his daughter dearly.

The Crisis and the Victory.

Father and mother entered the room very quietly. Both stood there by the bed watching, listening to the heavy breathing and the rustling sound, the mother's tears flowing freely, the father pale, rigid, like a marble statute. Presently, Emma opened her eyes, and looking at her parents for a little while lifted her hand and pointed to a chair and said: "Papa, dear, sit down." The mother turned the chair so that the father should face his daughter. Then gathering all her strength, she said:

"Papa, the doctor says that I have only a day or two to be with you, to live—I must die, maybe to-night, maybe to-morrow. Now, mama believes and says that Jesus and holy angels will come and take me to heaven. But you say that there is no heaven and no hell—papa, I am going to die, and I must know right now, who is right, you or mama."

The poor infidel father was thunderstruck. His whole body was shaking, his lips quivered, his heart felt like a stone.

"Papa, tell me—I am dying—I must know this very minute."

The mother stood behind the chair and stepping forward to his side, bent forward, her arm around her husband's neck and looking him in the face, pleaded:

"Can you let our beloved child pass away without giving an answer to her last question?"

"Your mother is right, believe as she does," he stammered, hardly able to speak.

"Then you are wrong,—papa—If mama and I go—to—heaven —you—go to he—ll—Never—never—meet me—any more."

Gathering her strength for a last effort, she said: "Mama and I meet in heaven—you—go to—hell. Never never—meet—"

Her strength was exhausted. A few more words spoken could not be understood.

The mother sank down unto the side of the bed. Twice Emma opened her eyes but recognized no one, and the tender mother's anxious inquiries brought no answer.

Up to this point this infidel father and husband had shed no tears but the quivering of his lips, the expression of his face, the nervous movement of his right hand, as though he was trying to grasp something, evidenced his intense mental suffering. Neither could he leave the bedside of his dying child.

Suddenly, as if struck by lightning, he rolled off his chair and in greatest agony and despair cried, "God!" and after a pause said: "Wife pray for me!"

Curtain down! What happened in that house, in that sick-room, by the side of that dying daughter, only angels may record. But learning that Emma's last prayer, as they thought, was for the salvation of her wicked, infidel father, so melted that ice-cold heart that he wept like a child. And while the husband wept the tears of repentance, his wife wept the tears of rejoicing and thanksgiving.

The father did not go to work the following day. Emma, though weak and mostly unconscious or unconcerned about everything about her, lingered until in the afternoon. The transformation could be noticed. Several times she wore a smile, and her face had never presented such sweet appearance as now.

"O that I had a chance, just one chance, to assure that sweet darling child that her last prayer for wicked father has been heard and that he will keep mama company now to meet our darling in heaven," sighed the father. "And I want to have her forgiveness for the sorrow I have caused her by my wicked teasing and mockery—O, my God, just one chance would lift off a great burden."

The prayer and privilege were granted. Emma opened her eyes and recognized father and mother and some friends who were present. The father rushed to her side and said: "Emma, darling, your prayers are heard; your father will meet you in heaven. Forgive me * * * "

That was all he could say, for Emma stretched out her hands, looking upwards and said, "Jesus, blessed Jesus * * * Yes, I'm ready now * * * " A few more words were uttered, but too indistinct to be understood.

Both hands stretched upwards as in an attempt to embrace some one, a long breath, a few short faint breaths, hardly perceptible, and * * *

Yes, she left with the assurance that her prayers were answered and that dear papa will meet her in heaven.

Who was right? Which side is the safer to be on in the hour of death? On which side would we rather have our dear soldier boys as they descend into the trenches? Which braces up and infuses courage to meet the enemy and face death in the highest degree, this mother's religion and church or the father's infidelity and his club?

CHAPTER XXV.

Sennacherib's Message—Hezekiah's Prayer.

Rabshakeh's Insolence.

185,000 Slain in a Night.

Invasion of Judah. Now in the fourteenth year of King Hezekiah did Sennacherib, King of Assyria, come up against all the fenced cities of Judah, and took them.

"And the king of Assyria sent Tartan and Rasaris and Rabshaken from Lachish to King Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem.

"And when they called to the king, there came out to them Eliakim, and Shebna the scribe, and Joah * * *

"And Rab-shakeh said unto them: Speak ye now to the king Hezekiah: Thus saith the great King, the King of Assyria: What confidence is this, wherein thou trustest?

"Thou sayest (but they are but vain words): I have counsel and strength for the war.

"Now, on whom doest thou trust, that thou rebellest against me? * * *

"But if ye say unto me: We trust in the Lord * * * Am I now come up without the Lord against this place?

"The Lord said unto me: Go up against this land and destroy it.

Rabshakeh's Further Insolence.

"Hear the words of the great king, the king of Assyria:

"Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hands:

"Neither let Hezekiah MAKE YOU TRUST in the LORD, saying: THE LORD will surely deliver us: This city shall not be delivered in the hand of the king of Assyria.

"Hearken not to Hezekiah: for thus saith the King of Assyria, make an agreement with me by a present, and come out to me: and eat ye every man of his own vine, and every man of his own fig-tree, and drink ye every one the waters of his own cistern * * *.

"Hearken not to Hezekiah, when he persuadeth you saying: THE LORD WILL DELIVER US. Hath any of the gods of the nations delivered at all his land out of the hand of the King of Assyria?

"Who are among all the gods of the countries, that have delivered their country out of mine hands, that the Lord should deliver Jerusalem out of mine hands? * * *

"Then came Eliakim and Shebna the scribe, and Joah, * * * to Hezekiah with their clothes rent, and told him the words of Rab-shakeh."

Hezekiah's Message to Isaiah.

"And it came to pass, when the king Hezekiah heard it, that

"Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses."—Isaiah, 37:36.

he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

"And he sent Eliakim and Shebna, the scribe, and the elders of the priests, covered with sack-cloth, to Isaiah, the prophet.

"And they said unto him: * * * This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

"It may be the Lord, thy God, will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to REPROACH THE LIVING GOD; and will REPROVE the words which the Lord, thy God hath HEARD, wherefore LIFT UP THY PRAYER for the remnant that is left.

"So the servants of the King Hezekiah came to Isaiah."

Isaiah's Answer.

"And Isaiah said unto them: Thus shall ye say to your master: Thus saith the Lord: Be not afraid of the words which thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

"Behold, I will send a BLAST upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by sword in his own land."

Sennacherib Defies the God of Hezekiah—Retaliation.

"So Rab-shakeh returned, and found the King of Assyria warring against Libnah; * * * and when he heard it he sent messengers to Hezekiah, saying; * * *

"Thus shall ye speak to Hezekiah, King of Judah, saying: Let not thy God, in whom thou trustest, deceive thee, saying: Jerusalem shall not be given into the hand of the King of Assyria.

"Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

"Have the gods of the nations delivered them which my fathers have destroyed, as Gosan, and Haran, and Rezeph, and the children of Eden which were in Telassar.

"Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

Hezekiah's Prayer.

"And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up into the House of the Lord, and spread it before the Lord.

"And Hezekiah PRAYED before the Lord, saying,

"O Lord God of Israel, that dwellest between the cherubims, Thou art the God, even thou alone, of all the kingdoms of the earth.

"Lord, bow down thine ear, and hear.

"Open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to REPROACH THE LIVING GOD .

"Of a truth, Lord, the kings of Assyria have destroyed the nations, and the land,

"And have cast their gods into the fire: for they were no gods but the work of men's hands, wood and stone; therefore they have destroyed them.

"Now, therefore, O Lord OUR GOD, I beseech THEE, save THOU US from his hand, that all the kingdoms of the earth may know that THOU art the LORD GOD, even THOU ONLY."

Jehovah's Answer.

"Then Isaiah sent to Hezekiah, saying: thus saith the LORD GOD of Israel, that which thou hast prayed to me against Sennacherib, king of Assyria, have I heard.

"This is the word that the Lord hath spoken concerning him; the virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. "Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

"By thy servants thou hast reproached the Lord, and hast said: By the multitudes of my chariots I am come to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof: and I will enter into the heights of his borders, and into the forests of his Carmel * * *

"Because thy rage against me, and thy tumult, is come up into mine ears, therefore I will put MY HOOK into thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest * * *

"For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this * * *

For I will DEFEND this city to save it, for MINE OWN SAKE, and for my servant David's sake."

The Assyrian Army Destroyed.

"Then the angel of the Lord went forth and smote in the camp of the Assyrians an hundred and eighty-five thousand: and when they arose in the morning, behold, they were all dead corpses."

Death of Sennacherib. The Assyrian king returned and dwelt at Nineveh. "And it came to pass, as he was worshipping in the house of Nisroch, his god, that two of his sons murdered him with a sword, and escaped into the land of Armenia."

Thus ended the career and the life of this blaspheming and boasting king of Assyria.

But the PRAYING and TRUSTING king of Judah was saved, and with him his city and his people.

"The battle is the Lord's," said David, when he met Goliath.

And here the Lord effectively demonstrates the truth of David's contention.

The Angel of the Lord went out, and smote,

In the camp of the Assyrians,

One hundred and eighty-five thousand soldiers, annihilating the entire army of the Assyrians.

Now we notice the conduct and attitude of the messengers sent by the king to meet Rab-shakeh, and of Hezekiah upon hearing the message:

1. The messengers returned to report with rent clothes.
2. Hearing the message, the king rent his clothes.
3. They covered themselves with sackcloth, both king, prelates and priests.

Did they amuse themselves by attending theaters and picture shows? No, no, no. Indeed, no.

Did they amuse themselves by attending baseball games, races, excursions, and picnics on Sundays, desecrating the Sabbath Day, and trespassing God's Commandments?

No, no, NO! Indeed, not.

If they had persisted in these things, God would have delivered them into the hands of the Assyrians, as he did with Samaria, and the ten tribes, the entire north kingdom eight or ten years previously.

Then, what did they do?

They went to the prophet of the Lord broken hearted and in a contrite spirit, and asked his intercession.

And Isaiah, the prophet interceded, prayed for them, and they received an answer directly from God.

What else did they do?

Dressed in sackcloth, and in a contrite spirit, they went into the house of the Lord, right into the Temple, and Hezekiah, the king and natural leader, spread the letter before the Lord in the Temple, and prayed, asking God to see and to hear the boasting, blasphemous words, written and uttered by the Assyrian king.

In Hezekiah's prayer, we notice:

1. Devotion and adoration, an acknowledgment that the God of Israel is the only God, the creator of heaven and earth.

2. That the Assyrian king had subdued other nations, because they did not know, did not acknowledge, did not worship, did not adore the Lord Jehovah, the God of Israel, the true and living God, therefore they had no advantage, but here were face to face, weapon matching weapon, heathen meeting heathen—no supernatural meddling, guidance, force on either side. Hezekiah, an old dispensation Christian, knew this, and he appreciated this.

3. That Hezekiah appeals to God's honor and assiduity. "O Lord our God, I beseech thee, save thou us of his hand,

"That all kingdoms on the earth may know that THOU art the LORD GOD, even Thou only—no one else but thee, and no one else beside thee.

There is a special force in this kind of prayer. It appeals to the majesty of God, to the promises and assurances of God, and to the rectitude and honor of God.

Prevailing Prayer—Consecration.

"Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Moses. Ex. 32:33.

"I say in truth, in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

"That I have great sorrow and unceasing pain in my heart,

"For I could wish that I myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh." Paul. Rom. 9:1-3.

We notice here, in these prominent leaders of God's people, an unconditional surrender to God—Consecration: a sanctified, subordinate, susceptible, subtle mind and disposition, the essence of the NEW LIFE, begotton and born from above, by the Word of God through the Holy Ghost, nurtured and disciplined by the Holy Spirit in the **fear** and **love** of God.

Fear of God to do anything to offend God, to displease God, to do anything to dishonor God, to be an obstacle in the way for the promotion, development, and the coming of the Kingdom of God; to be a stumbling block in the way of others; or to be negligent and careless—sins of omission—in the charges submitted and the obligations entailed.

Fear of God's wrath and punishment in hell?

No. NO, **NO!** Does a good obedient child fear its father's wrath and punishment? No; but it fears to displease the loving father. It fears to see a veil of gloom on his face, or to hear a sorrowful sigh from his heart.

Here comes the king with his queen and children. Is the queen afraid of her husband the king? No. The royal children, are they afraid? Do they fear their royal father, the king? No. See the older ones lean against him and that little one hang on his neck kissing him! Does that indicate fear? What does it indicate? It indicates submission, confidence, intimacy, LOVE. Hear the cannon thunder, and see his life-guard in uniforms, armed with swords and guns; does that scare the queen and the royal children? No, for they look upon this as their protection, arranged and equipped for their safety. Over yonder see a large assembly of loyal citizens waving flags, shouting and hurrahing a welcome to their king and his family. Are they afraid? No. They are loyal, law-abiding citizens and love their king and are being loved by him. But look over there to the left! Another assembly of men. But they don't wave flags. They don't shout a welcome to the king? See the guard with pointed bayonets and drawn swords around them. See an expression of contempt or dismay in their faces. What's the matter? These are rebels. They have rebelled against the king and their government. Do these fear the king? Yes. Do they fear to displease or to offend the king? No. Then what? They fear his wrath, his righteousness in law-enforcement, his power and determination

to mete out punishment. See—they are ashamed to look at him. See—they blush when the king looks at them. Behold, a difference! Behold, the difference in effect the king's look has on his queen, his children, his loyal subjects—respect, homage, reverence love. His look on the rebels on the other hand—shame, contempt, dismay, despair.

In this find a picture of the condition between a true and loyal servant of God and all true children of God, and the world, the unconverted, the carnally minded. Differentiation in appearances makes no difference, for a corpse is a corpse whether shrouded in elegant costly garment, and placed in a silvery or golden casket, or wrapped in the simplest fabric, or having none at all. There is no difference; either for or against, with or apart, gathering or dispersing, on the straight narrow road to heaven, or on the broad way to hell. * * *But we return to our text.

The love of God. Herein is Love not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. John.

"Greater love hath no man than this, that a man lay down his life for his friends."—Jesus.

Love to God, so that we are willing to give ourselves and our lives for God, for home and for our beloved country. Then we do not dread the sacrifices or evade responsibilities or shirk our duties, but we do it willingly, cheerfully and bounteously.

Fear and Love. These are the requisities. Fear that I would not. Love that I will. Fear that I would not be a thing, think of a thing, say a thing, do a thing that would displease my God or my friend or friends. Love that my being, my thoughts, the expression of my countenance, my words, my doings at all times and in all respects shall be pleasing to my God and to my friends.

Yes, this is the REQUISITE, this is the state of mind and disposition; and this requisite, this mind and disposition is a condition, and qualification for prayers in spirit and in truth, so approaching the God of heaven in supplication and prayer that can and shall be answered.

Hezekiah Measured up to these Conditions and Qualifications, therefore his prayers were heard and Jerusalem and his people saved from the overwhelming power of the Assyrians.

God's Certificate of Merit. "Twenty and five years old was Hezekiah when he began to reign; and he reigned twenty and nine years in Jerusalem. His Mother's name was Abi, daughter of Zachariah.

"And he did that which was right in the sight of the Lord, according to all that David his father did."

Reformation.

"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent." 2 Kings 18:1-7.

"He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.

"And he brought in the priests and the Levites, and gathered them together in the east street, and said unto them: 'Hear me, ye Levites, sanctify yourselves and SANCTIFY THE HOUSE OF THE LORD GOD of your fathers, and carry forth the filthiness out of the holy place.'"

Sins of the Fathers.

"For our Fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken Him, and have turned away their faces from the habitation of the Lord, and turned their backs.

Note—This is the condition in all civilized countries and among all the nominal Christians to-day or was before this war. Of this we have evidence and have heard complaints. Sunday papers, novels, moving picture shows, theaters, baseball games, Sunday picnics and excursions—everything exciting, sensual, funny—have attracted the people, and distracted from the house of God. Is it to be expected that God will tolerate such contempt for his Sabbath and his houses of worship? If this thing were to continue satan would eventually claim the whole human family, and cheat Jesus Christ of his reward for His suffering and death to save it; it would people hell instead of heaven; it would prove the weakness of God and the power of the devil; it would deride and scorn the living God, and crown the devil lord of all, and elevate hell.

Also they have shut up the doors of the porch, and have put out the lamps, and have NOT burned the incense, NOR offered Burnt-Offerings in the HOLY PLACE unto the GOD of Israel.

Note—This hits the church, and especially the ministry. And this is Germany's greatest, and vilest, and furthest reaching sin. German philosophy and German higher criticism have contaminated Christendom by undermining faith in the Bible as the divinely inspired word of God. "Incense" here has reference to prayer and praise, and the "burnt-offerings" have reference to the atoning sacrifice of Jesus upon the cross on Calvary. Denying the divinity of Jesus is to deny the atonement, and to deny or even to question the inspiration of the Bible is to deny its authority as a standard, containing the revelation of the will of God, His ordinances, His precepts, His judgments and His promises and His rewards. The confession and perception of a God and Jesus Christ as a model, a beautiful example, an ideal man, is merely a sham, a shadow without personality, a husk without kernel, a deceptive mirage in the desert, a misleading ignis fatuus in darkness.

The results of this the German "KULTUR" are now in evidence world over in the intrigues, atrocities and cruel treatment of innocent girls and women and the remorseless mutilation even of innocent, lovely little children.—Back to the Holy Bible, acknowllege its holy pages as the WORD of GOD, preach the Gospel as Peter, John, Paul, Augustinus, and Dr. Martin Luther did, is the only remedy. .

"Therefore the wrath of the Lord was upon Judah and Jerusalem, and He hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes."

Note—Notice here the words: "and he hath delivered them to trouble." That's all the Lord needs to do; just to DELIVER them, to withdraw His restraining, protecting hand, that dams the flood of viciousness and criminal propensities, and evil influences, and satanic, diabolical, hellish powers, the pent up evil forces will and do roll forth to destroy everything in their way. God delivers by withdrawing His protecting hand, when an individual, a community, a state or a nation forsakes God, disregards His commandments, desecrates His Sabbath. Can anyone reasonably expect God's protection and blessings, when we openly rebel against Him?

"For, lo, our fathers have fallen by the sword, and our sons and our daughter and our wives are in captivity for this."

Note—Ahaz, the father of Hezekiah, a miserable weakling, tried to please the people, and walked in the ways of the kings of Israel, the northern kingdom, and neglected the temple of God's worship, as ordained by Moses. Wherefore the Lord, his God delivered him in to the hands of the king of Syria; and they smote him, and carried away a great multitude of them, captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel. For Pekah, the son of Remaliah slew in Judah one hundred and twenty thousand in one day, which were all valiant men; BECAUSE THEY HAD FORSAKEN THE LORD GOD OF THEIR FATHERS

. . . And the children of Israel carried away captive of their brethern two hundred thousand women, sons and daughters, and took also away much spoil from them, and brought the spoil to Samaria. (The captives were shortly returned by the intercession of a prophet, Obed). Even the Edomites and the old arch enemy of Israel, the Philistines, harrassed the poor God-forsaking Jews at this time, because they had forsaken the Lord God of their fathers.—O what a calamity to any individual, any community, any state or any nation, when God has delivered. Are we awake to, conscious of similar conditions and circumstances in this world war?

What does it signify that in a late census in France eight millions registered as atheists? A prominent statesman in France, M. Briand, said a few years ago: "We have banished Jesus Christ from the army, the navy, the schools, the hospitals, the asylums, the orphanages, but we must banish Him from the state also." That's the reason why France has been delivered. That's the reason women with naked breasts, high heeled shoes, slit dresses, and attending to toilet, fashions and preventives, now have to be dressed in overalls, using the plow, the pruning knife and the sycle."

And this wicked king Ahaz died, and it was well that he did, so he could do no more harm, but he was buried in disgrace, not being allowed in the sepulchres of the kings of Israel, nor will he be found among Abraham, Joseph, Moses, and David in Paradise.

"Now it is in my heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.

My sons, be not now negligent; for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense."

Note—This charge concerned the priests and the Levites, representing the spiritual leadership and ministry of the church; and this is the charge of the HEAD of the church, Jesus Christ, to all prelates, bishops, ministers and deacons of the church to-day. in particular, and to the entire church membership, in general. Observe this, and we shall see glorious results. The priest and the Levites went to work at once unhesitatingly, without asking any question, restored the temple, the house of God and sanctified it. Shall we, the ministers of the new dispensation, stand ashamed by the ministers of the old dispensation? Shall Sodom and Gomorrah, which only had one, Lot, among them, shame Capernaum, who had both Jesus Christ and his disciples within its embrace, and had the power of God exhibited, as in no other place in Israel? There is something terrible in store for recreant ministers and Christians.

"Then they (priests and Levites) went to Hezekiah, the king, and said: "We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

Note—A whole-souled, cheerful report, for the things reported have been done in a thorough manner in all earnestness.

Moreover, all the vessels, which king Ahaz in his reign did cast away in his trangression, have we prepared and sanctified, and, behold, they are before the altar of the Lord.

Note—This is the exhilarating, the triumphant portion of this most laudable report. For not only were the things neglected cleansed and put in order, but things desecrated, cast away by the transgression of predecessor had been diligently searched for, found and sanctified, replaced and utilized for divine service.—Shall also, we, the New Dispensation ministry, in like manner, be able to report to our king, Jesus Christ, that all things desecrated, Bible criticism, profaning of the Sabbath, all the Means of Grace, have been diligently searched, found and replaced and utilized in the service of God?

The Temple-Worship Restored.

Note—Now, the preliminary work being done, the proper worship of God was in order, but not until then. For as long as there is the least taint of doubt respecting the divine inspiration of and divine revelation in the Bible; as long as there is any doubt concerning the divinity of Jesus, the actual performance of the Bible miracles as recorded in the Bible itself; the actual atoning death of Jesus for our sins, and actual resurrection of his wounded body, the same as was placed in the grave of Joseph of Atihmatia, out of that grave for our righteousness; the resurrection of all, good and evil, to be placed before the high Court at the judgment seat of God, "that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10)—so long as there remains a vestige of doubt respecting these essentials in worship, we are utterly unfit to approach God in worship, for we have not the confidence in Him, we are unqualified, unprepared and unworthy, and incapable to perform ministerial duties.

Jesus said: "Not every one that saith unto me: Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

"Many will say to me in that day: Lord, Lord, did we not prophesy in thy name, and by thy name cast out devils, and by thy name do many mighty works?

"And then I will profess unto them: I never knew you; depart from me, ye that work iniquity." Matthew 7:21-23.

My brethren! Are we willing and ready for the closest self-examination. To be right with God, and efficient and acceptable to God in our service—is that our greatest concern?

"Then Hezekiah, the king, rose early, and gathered the rulers of the city, and went up to the house of the Lord.

"And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests, the sons of Aaron, to offer them on the altar of the Lord."

Note—Here we notice three classes of numerals: The seven, the three, and the one; seven, three times—the bullocks, the rams and the lambs; these belong together as a sin-offering. Then the seven goats, once, belonging to another class—that of atonement and reconciliation. The prophet, Isaiah, being the guiding light at this time, and we know that Hezekiah, the king, was devoted to him, and sought and followed his counsel, this arrangement, and the numbers, were probably suggested by him, and explained by the priests to make the occasion the more impressive.

(1) Seven days one week; seven years, a prophetic week; seven times seven years, and the year following, the year of JUBILEE; six days work, and the seventh the Sabbath; six days creation, and the seventh God's rest day, and therefore set apart, dedicated and consecrated as rest day for the human race; six thousand years duration for the establishment and development of the church of God upon the earth, out of which citizens for God's kingdom to come are now selected and prepared (select draft and training). "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ," and the seventh thousand of years the millenium; the seven stars; the seven heavens, etc.

(2) THREE, a Cardinal number: the Orion three stars; in the God-Head, three persons; three patriarchs, Abraham, Isaac, and Jacob; three commandments on the first of the two tables of testimony given Moses by God on his descent from the mountain; a human being consisting of spirit, soul and body: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

"So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar; likewise, when they had killed the rams, they sprinkled the blood upon the altar; they killed also the lambs, and they sprinkled the blood upon the altar.

"And they brought forth the he goats for the sin-offering before the king and the congregation; and they laid their hands upon them; and the priests killed them, and they made RECONCILIATION WITH THEIR BLOOD UPON THE ALTAR, TO MAKE AN ATONEMENT FOR ISRAEL:

"For the king commanded that the burnt-offering and the sin-offering should be made for ALL ISRAEL.

"And when the burnt-offering began the song of the Lord began also with the trumpets and with instruments ordained by David, king of Israel.

"And all the congregation worshipped, and the singers sang, and the trumpeter sounded; and all this continued until the burnt-offering was finished.

"And when they had made an end of offering, the king and all that were present with him bowed themselves and worshipped and Hezekiah answered and said: "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices, and THANK-OFFERINGS into the house of the Lord.

"And the congregation brought in sacrifices, and THANK-OFFERINGS; AND AS MANY AS WERE OF A FREE HEART BURNT-OFFERINGS.

FINALITY

"And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly."

A Secret Discovered.

In this preparation, as above recorded and not noticed, we find:

(1) The way opened to the mercy seat of God. For it is our sins and persistence in sin that obstructs this way, and our acknowledgment of our sins, confession and forgiveness and cleansing in the blood of Christ that opens the way. This changes our lives and our view of life.

(2) That we are enabled to "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:16.

(3) Thus prepared, Hezekiah, the elders and the priests could BOLDLY approach the God of heaven in his temple, spread the letter of the Assyrian king before the Lord, and ask His help and deliverence out of the hands of their adversary.

God's Mighty Warrior.

And God sent an angel, which cut off all the mighty men of valor, and the leaders and the captains in the camp of the king of Assyria.

That's all the Lord has to do: just to send one angel, and in one night there are one hundred eighty-five thousand Assyrian corpses in their camp. And the Assyrian king is shortly thereafter killed by two of his sons in the temple of his own god.

Analogy and Application.

History Repeats Itself. This world-war presents conditions and circumstances very similar to those in the days of Hezekiah. The Assyrians are now represented by the Turk. And as Palestine was an obstacle in the way for the Assyrians in their conquest of Egypt, so was Belgium in the way for a conquest of France by the Germans; and France was in the way for a conquest of England, it is thought.

Even Palestine, the promised land, the land of our Hezekiah, is involved largely, perhaps principally, even the most important, when the imbroglio has been disentangled, the riddle unravelled, respecting this wonderful world-war.

For one result, indeed the greatest result, a result far overshadowing, eclipsing all other results growing out of this war, will be the restoration of Palestine to the children of Abraham, and the absolute independence of the Jewish nation, as it was under David.

It is a most cheering and hopeful thought, opportunity, yes privilege, to be a partner in the attainment of this result.

And this thought should cheer our soldier boys to bend every bit of their energy to remove impediment, obstacles and obstructions in the way, whether it be the Kaiser, the Turk, or anyone else.

And this thought and assurance should be an impetus for all loyal citizens to make special sacrifices and to put forth extraordinary efforts for the restoration of Palestine, and the upbuild-

ing and consecration of Jerusalem, the foundation of peace—**the joy of the whole earth,** and the CAPITAL of the UNION OF DEMOCRATIC NATIONS, and the CAPITAL CITY of the CHRIST, when He shall return to this earth and become the king of kings; and the kings and rulers of the earth shall lay down their crowns and scepters at His feet, as a token of submission, loyalty and devotion.

All Interested.

Who would not have an interest in this great achievement, when Jesus comes? Great is the aim of establishing a world Democracy, but greater is the restoration of Palestine and Jerusalem, and in doing the one thing, we accomplish the other; for there can be no world peace without the absolute independence of Palestine as it was at the close of David's reign and the brightest time of Solomon's reign, at the dedication of the finished temple.

How to Secure an Interest.

The father and mother who sacrifice their son for the army in loyal faith and submission to God, secure an interest. The man who enlists, in loyal faith and submission to God, secures an interest. Members of the Red Cross, and all those supporting the Red Cross, doing it in loyal faith and submission to God and conforming to His will and ordinances, secure an interest. Members of the Young Men's Christian Association, and all those supporting and working in cordial harmony with it for the protection, edification and temporal, moral and spiritual welfare of our soldier boys, and doing it in loyal faith and submission to God, secure an interest. Every one buying liberty bonds for the financial support of our government to prosecute this war, and doing it in loyal faith and submission to God, secures an interest. Little children who can do no more than to sacrifice some candy or a much appreciated and wished-for toy to save a few cents to buy some Thrift Stamps, secure an interest. The poor man, woman or domestic or maiden, who can not spare fifty dollars to buy a liberty bond, may spare a few dollars to invest in Thrift Stamps, and by doing this they secure an interest.

The day will come when the possession of a liberty bond or a thrift stamp, commensurate with circumstances and ability, as a token of loyalty and good faith, will be of immeasurable value to the possessor, an honor, a gratification, a certificate of faithful performance, entitling the possessor to REWARD.

DIVINE ACCLAMATION.

"OH THAT MY PEOPLE HAD HEARKENED UNTO ME, AND ISRAEL HAD WALKED IN MY WAYS!

"I SHOULD SOON HAVE SUBDUED THEIR ENEMIES, and turned MY HAND against their adversaries.

"The haters of the Lord should have submitted themselves unto HIM; but their time should have endured for ever.

"He should have fed them also with the finest of the wheat. And with honey out of the rock should I have satisfied thee." Ps. 81:13-16.

Condition of Easy Victory—Our Part.

(1) Hearken to the Lord:
(2) Walk in the ways of the Lord.

Condition of Easy Victory—The Lord's Part.

(1) I should soon subdue their enemies;
(2) I should soon turn my hand against their adversaries;
(3) The haters of the Lord should submit themselves to HIM.
(4) He should have fed them also with the finest of wheat;
(5) He shall satisfy them with honey out of the rock.

The Old Way Is the New Way.

(1) Discern the will of God: commission, omission, sin, iniquity.

(2) Acknowledgment, repentence, broken heart, contrite spirit.

(3) Confession, restitution, reconciliation.

(4) Unconditional surrender to God, irrespective of consequences.

(5) Accepting Jesus and His atonement as our personal Savior, forgiving our past sins, in the sight of God, justification, and washing our conscience, hearts, minds from the filth of sin, and in conversion by the Holy Spirit, a new life, new aims, new desires, new associations, new pleasures and joys, new faith, new hope, new love, new worship, a new way and a new home in heaven.

(6) Accepting the Holy Bible as the inspired Word of God without reservation.

(7) Growing up to the stature of Christ—sanctification.

CHAPTER XXVI.

Ezra, the Model Priest, Minister, Pastor.

1. Qualification, Personal Inspiration, Preparedness.

"For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments," remarks the inspired narrator.

The first requisite, and of vital importance, is (a) To know the law, to possess knowledge of the letter and literal meaning of the law; (b) To prepare one's heart to **seek** the law: **The Law of the Lord**—to consider the lawgiver, His majesty and power to enforce His law as well as His goodness, mercy and love, resulting in self-examination, humiliation, a contrite spirit, confession —FORGIVENESS, DIVINE INSPIRATION, SANCTIFICATION; (c) **"To do it,"** the what, the how, the when, the what to do, the how to do it, the when to do it; and in all, and above all, and embracing all, the requisite for both willing and doing, a keen susceptibility to the exhilarating and warning voice of the Holy Spirit, and to the gentle touch of the guiding hand of God.

2. Ministry, Administration. "And to teach in Israel statutes and judgments."

Qualified and prepared, having dedicated his life to the service of his God and his people, he goes about it unhesitatingly. And having surrendered himself wholly, entirely, unreservedly to God as a living sacrifice, he enters his ministry and proceeds to his ministerial duties with Divine power and authority, proclaiming "statutes" and "judgments" to his own people, the Israelites.

This people presented an altogether different attitude toward God's messenger now, in Babylon, in captivity, from what they did in their own favored fatherland, when God's prophets, Isaiah and Jeremiah, expounded the law and expostulated with them to denounce the idols and to seek and worship the living God. If this people had been as attentive while yet at Jerusalem or in the fatherland, as they were now in captivity, this awful calamity would not have befallen them.

Application—if all the Christian ministers had been and were as devout, zealous, and divinely inspired, and heavenly guided, as Ezra, no world war would have been possible. Instead of inciting to war and hate and revenge, the precepts of the Christ would have been inculcated and applied, and as a consequence the nations would live in peace and harmony, and embracing love.

This very serious question must be answered. The ministry of the Christian Church having the means of grace in hand for proper administration, and being divinely commissioned and authorized to present and demand attention and obedience to these precepts, failed to do so; and the calamity came by reason of such negligence and failure on the part of the Christian ministers to administer the means of grace as demanded by Christ. Who is actually at fault? Who is and will be accountable and

responsible for this awful slaughter and suffering? Is not he who could have prevented but did not more to blame than the vicious slaughterer, whoever he may be? But we return to Ezra.

3. Ezra, the Missionary. Faithful and true in his ministry among his own people, his heart yearns for an opportunity to proclaim the power and goodness of his God to the court and the king. And the opportunity came to him as it did to Nehemiah. The king could not but notice how the captive Israelites crowded about this priest. Undoubtedly the king and his court desired to know the meaning of these large and frequently occurring assemblies. So Reverend Ezra had to explain and give an account of his doings. So he had to repeat his sermon before the king and his court as Dr. Martin Luther did at Worms, in the presence of Emperor Charles V and his diet, and, as Luther, he might have said, "There I take my stand, I can do no otherwise. So help me, God. Amen."

These mighty sermons by Ezra led to inquiries by the king and his court more particularly into history of the Israelites, which led this faithful servant of God to present Abraham and the patriarchs, Joseph and his doings in Egypt, the miraculous escape and conduct under Moses, the lawgiver, from Egypt to Palestine; the covenant of God with his people at Sinai, the crossing of the Red Sea and the river of Jordan, and the fall of Jericho; the kingdom of David and Solomon and the building of the temple at Jerusalem—in all this triumphantly beholding and presenting the glory, power and goodness of the God of Israel and the elevation of His people.

But, alas, the last chapter must also be repeated—the cause of their captivity as a chastisement for disobedience, but repenting and confessing their sins, God in His great mercy had provided for His people to return. And jubilantly He would point to that great and benevolent king, Cyrus, who allowed as many Jews as were ready and willing to return to their fatherland; the temple having been rebuilt and the Jehovah worship restored. But, Ezra would say, there is something very essential lacking for the full enjoyment of the freedom granted by Cyrus, and the completion in every detail of the arrangement for Jehovah's worship, and that is the vessels of silver and gold taken out of the temple by Nebuchadnezzar and not returned.

Ezra had also gathered the books of the old testament, then available, and he had copied and edited some of them, which he was inclined to show the king, as these were the sacred writings and contained messages directly from heaven. Ezra would relate how God spoke directly, as man speaks to man, face to face, to Adam, Noah, Abraham, Moses, Samuel, and the prophets. This excited curiosity, so the king and his court wished to hear what their God and the heavenly voices had said on various topics and relations respecting concerns and conditions, and respecting the intercourse between the visible and the invisible worlds.

This condition opened the way for Ezra to read important

passages of his Bible to the king. And this he did with such devotion and intelligence that the king was not only pleased but surprised.

4. Ezra, the Ambassador. The good will of the king and his court had been attained. The king is almost converted to the Jewish religion. He issues a decree and writes a letter, in which he gives to Ezra the title of a priest, a scribe of the law of God of heaven.

He decrees that any one, so inclined, may return to Palestine.

Ezra's Commission. "Artaxerxes, king of kings, unto Ezra the priest a scribe of the law of the God of heaven, perfect peace, and at such a time.

"I make a decree, that all of the people of Israel, and of his priest and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

"Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

"And to carry silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem.

"And all the silver and gold that thou canst find in all the province of Babylon, with the freewill-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem.

"That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

"And whatever shall seem good to thee, and to thy brethren, to do with the rest of the silver and of the gold, that do after the will of your God.

"The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

"And whatever MORE SHALL BE NEEDFUL for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

"And I, even I, Artaxerxes the king, do make a decree to all the treasurers who are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.

"Whatever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?

"And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

"And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether

it be unto death, or to banishment, or to confiscation of goods, or imprisonment."

Ezra's Thanksgiving. "Blessed be the Lord God of our fathers, which hath put such things as this into the king's heart, to beautify the house of the Lord which is in heaven.

"And hath extended mercy unto me before the king, and his counselors, and before all the king's mighty princes.

"And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me."

The Great Victory For God and His Kingdom. The letter of the king and his kindness and liberality, as well as the high regard for Ezra, and his reverential feeling and expression respecting the God of heaven, His law and His people, indicate the thoroughness of Ezra's expounding of the law, magnified by the devotion and exemplary lives and association of Ezra and all the captives.

Says an old divine: "The confession is like unto a nail, and the Christian's exemplary devotional life, the holy communion of saints, are the hammer-strokes, driving in the nail."

But great as was the victory above recorded, another battle had to be fought of even greater importance and consequences, the battle at the Ahava river, three days after the starting on the journey.

For they were to wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this work, against spiritual wickedness in high places.

When the prophet Daniel prayed and confessed, and the angel Gabriel was sent to comfort him and to deliver God's answer to his prayer, the prince of the kingdom of Persia withstood him and hindered him for twenty and one days, or until Michael, one of the chief princes came to help him.

And satan, the prince of darkness, and the sworn enemy to God, to God's people and to His church, is always at hand, with a band of evil spirits to discourage, frighten, and to instigate doubts and distrust in God and His promises.

To put on the whole armour of God now became essential, that they may be able to withstand in the evil day, and having done all to stand. Ephesians 6:12, 13.

The Greater Victory. Now let us attentively observe and follow this our model priest, minister and pastor. He gives us a very important and needful lesson, demonstrated and accentuated by his own example.

"Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for our substance

"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken to the king, saying, The hand of God is upon all

them for good that seek him; but his power and his wrath is against all them that forsake him.

"So we fasted and besought our God for this: and he was entreated of us."

Ezra triumphed, Hallelujah! Satan is entirely powerless with that kind of a crowd. He can't stand it to see such attitudes, nor to hear such prayers and supplications. For nothing is more hateful and repulsive to the devil and to his angels than the attitude of a humble, praying, supplicating and trusting child of God. But this attitude invites and attracts holy angels to the scene, who bring tidings from the imploring soul to God, and tidings from the loving Father to his beloved child.

Questions for Self-Examination—Application. Before entering upon this topic, let us join David, the annointed king of Israel, in a humble prayer:

"Search me, O God, and know my heart: try me, and know my thoughts

"And see if there be any wicked way in me, and lead me in the way everlasting."

"For Ezra had prepared his heart to SEEK the LAW of the LORD."

This implies: (a) to know, (b) to understand, comprehend, (c) to apply.

The question of authenticity and authority of the five books of Moses, never occurred to Ezra, neither respecting authorship, nor divine inspiration. The sacred books not only contained the word of God, but THEY WERE THE WORD OF GOD. Every letter, word and sentence was divinely inspired, and therefore divine truth. This knowledge, this understanding and comprehension, and Ezra's implicit, unwavering faith in them as such, made him courageous, bold, steadfast; for he knew that he had a solid, unyielding, unmoveable foundation to rest upon.

This implicit faith and confidence in the sacred Scriptures, at that time available, and frankly, and explicitly, and authoratatively expounded to the king and to his court and counselors, elicited attention, and respect, and homage, and solicitation, as recorded in the passages quoted above.

Suppose now, that instead of this unwavering attitude, Ezra had held the position that the five books ascribed to Moses as the author had proven to have been written by several writers; that they present conglomeration, a mixture of incongruous or heterogeneous things, promiscuously collected and put together, would such presentation, though delivered with the eloquence of a Caesar, have had the same beneficial effects?

Failure of the higher criticism. Suppose, for example, that some one of our great divines, Eichhorn, Ewald or Wellhausen, for instance, had appeared before the Persian court to display his remarkable wisdom in scrutinizing analysis, as follows:—"This portion of Scriptures, known as the Pentateuch, which ordinary readers accept as, in the main, one continuous produc-

tion, is by keen scrutiny found to be made up of several documents, by different authors, which were at some subsequent time, woven together by some one who, for want of a more definite name is called a redactor. This combined narrative was, after a time, again modified and enlarged by other redactors; and so, through successive stages, the Pentateuch reached its present size and character. In the progress of the redactions not only were large sections combined together, but often also single sentences and parts of sentences, taken from different documents, were formed into a continuous narrative with a skill in joining the fragments together which must at times have astonished the clever critic, exhibiting a genius almost superhuman."

What effect would such nonsense as that have had on the king and his counsellors and court? Would that have induced the king and his counsellors to write such a letter for Eichhorn, or Ewald or Wellhausen, entrusting such a treasure to anyone of their hands? Would anyone of them have tarried at the Ahava river, as Ezra did, and then dared to undertake such a voyage without an escort of soldiers and horsemen?

No Ezra prepared his heart to SEEK the law, and to do it.

The German divines have prepared their hearts to tear to pieces, to undermine, to utterly destroy the confidence in the word of God. Instead of God's law, they have brought forth a creation of their own, the German KULTUR, by which human intellect and human nature would be enlightened and transformed, elevated and ennobled and dignified.

This war has proven what the German kultur amounts to. Where is the tenderness of heart, the loving kindness of the true Christian spirit, as revealed and taught by Jesus Christ, in evidence?

No, German kultur is a return to barbarism.

The scribes and Pharisees set aside and annulled the law by their traditions; the German scribes, philosophers and divines have been and are doing the same thing by their philosophy and higher criticism.

The Jewish elders and priests cried: "His blood be over us and our children." The Germans have rejected Jesus Christ, the Savior, and elevated and deified kultur, and his blood has come over them and their children, as is evidenced this very day.

But this higher criticism has tainted all Europe and also the United States, and undermined faith and confidence in the Bible as the inspired word of God. Instead of preaching Jesus Christ and his crucifiction, morality, the building of character, in other words, "culture," German "KULTUR," has constituted the essence of their sermons.

I noticed on the signboard of a prominent church in Oakland, California, the announcement of themes for a series of sermons all headed by the Phrase, "COMMON SENSE."

Common sense study of the Bible,
Common sense sermons,
Common sense prayers and praying,
Common sense communion,
Common sense view of the Bible.
Common sense view of Bible characters,
Common sense view of heaven.

I listened to one of these common sense sermons, the common sense reading and study of the Bible, and that was enough for me. A number of expressions of Moses, David and other Bible saints, were jerked from their connection and presented as samples of vulgarity, ignorance, and even malice, therefore unchristian and a product of purely human propensity or passion.

The result of this kind of preaching and teaching was frankly expressed by a prominent lady in a rather reproving look and tone, "The Catholics have an infallible pope, but you have an infallible book," she said.

That's the fruit, the Sodom-apple of the higher criticism, of the German kultur, and of the English and American as well.

O For a World Revival! Beloved readers, brothers and sisters, we all of us, each one of us, must come right down to the rock foundation of Ezra, believing in the Bible, respecting the Bible, honoring the Bible, and diligently and prayerfully using the Bible as the inspired word of God; every page of it, every chapter of it, every verse of it, every sentence of it, yes, EVERY WORD OF IT, as it verily, substantially, uncontradictibly IS the WORD of GOD from cover to cover.

This we verily believe and acknowledge as the only true and infallible standard, rule and authority concerning our faith, our conduct, our relation to God, and our relation to one another.

And when by the word of God and the Spirit of God, which makes the word alive and effective in our consciences and hearts, have gained control, and are enthroned within us and among us, then we will understand Ezra, weep by his side, confess by his side, feel ashamed of our own sins and sins of our community and state and nation, and then my brethren, the holy fire from above will descend upon us, the world will be set on fire, and the longed-for-world-revival will be at hand.

And this divine fire from heaven will devour malice, selfishness, and enmity, and it will melt away the icebergs of hate and kindle the flame of brotherly love within us all.

Then we would not want to kill or even to hurt the Kaiser, for all that we have against him, but we would wish to have him saved for Christ for Christ's sake; but we must have him stripped from his militarism, knowing that if he will not yield, he will perish in it.

But we return to our blessed Bible, and notice God's dealings with men, the humble and the great:

"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

"Where is the wise? * * * Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

"For the Jews require a sign, and the Greeks seek after wisdom;

"But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called;

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty;

"And base things of the world, and things which are dispised, hath God chosen, yea, and things which are not, to bring to nought things that are;

"That no flesh should glory in his presence.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption:

"That, according as it is written, 'He that glorieth, let him glory in the Lord' * * *

"But the natural man receiveth not the things of Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

"But he that is spiritual judgeth all things, yet he himself is judged by no man.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1 Cor. 1:18-31; 2:14, 16.

CHAPTER XXVII.

Ezra's Consistency.

Preparation for the long journey from Babylon to Jerusalem, the distance, the way they would travel was about 900 miles, would require nearly four months.

"Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for our substance.

"For I was ashamed to require of the king a band of horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all that forsake him.

"So we fasted and besought our God for this; and he was entreated of us."

Ezra had recommended his God to the king and submitted good report for him. He had proclaimed God's power and willingness to assist, to protect, to sustain them that seek him; but, on the other hand, His power and wrath is against them that forsake Him.

Now Ezra had also claimed that he and his people, the descendants of Abraham, now known as Israelites, were God's chosen people, that they knew the Lord and worshipped him as the only true and living God, the Creator of heaven and the earth.

How inconsistent, then, to ask for a band of soldiers and horsemen to help them against the enemy in the way. Rightly and consistently the king could have said: "If your God is the kind of God that you have represented Him to be; if He has been to your people what you claim; if He has done for them the great and wonderful works you claim for Him * * *now, if all this is so, then why would He not conduct and protect you? Either you have belied and misrepresented your God or you have not confidence in Him yourself."

This is the condition of many confessing Christians and many churches to-day. God, open our eyes, so that we may see, understand and realize conditions as they really are.

Now Ezra, this captive, puts us Christians to shame. He prepares himself and his followers by fasting and prayer; not to induce the God of Abraham to follow them, for he was ever willing to guide and to protect them, but to prepare their own minds and hearts to communicate with God as their leader and protector; to become intimately sensitive to the divine touch and subtle whispered complaint—ever ready, always susceptible to the directions and warnings given, and to the leading and guiding hand of God, in whose actual being, power and mercy they now staked their lives and the valuables that they were to carry with them.

For they had in their possession to carry with them in treas-

ure, silver, gold, and fine copper, precious as gold, valued to about five million dollars. And on the way were Bedouins who robbed caravans in the wilderness. Here was a company of about 1,500, and, counting women, children and slaves, perhaps 6,000 or 7,000.

We can readily understand what a risk it was to undertake such a journey, carrying such valuable treasures, without a cohort for protection, as seen and considered from a purely human standpoint. But from the Christian, divine standpoint, no escort could be safer than the one engaged by Ezra.

O Christian consistency, thou art a precious jewel, but very rarely found in this day of worldliness and superficial Christianity, nourished by indulgence in pleasures, enjoyments, sensuality, luxury.

CHAPTER XXVIII.

Ezra's Prayer and Confession.

Returning from Babylon to Jerusalem, Ezra, the priest, who was learned in the law of Moses, and sent by the king to establish order in accordance with the precepts in the law, found his people to have transgressed the law by marrying heathen wives. This almost broke the heart of this faithful servant of the Lord.

Here is a lesson for all ministers and elders of the church and for all Christians as well, who fear and love God and have for their highest aim and purpose the salvation of souls, the upbuilding, development and sanctification of the church, and the praise and glory of God and our ever blessed Savior Jesus Christ.

Now listen to Ezra:

"And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

"Then were assembled unto me every one that trembled at the words of God of Israel, because of the transgression of those that had been carried away; and I sat astounded until the evening sacrifice.

"And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God,

"And said, O my God, I am ashamed and blush to lift my face to thee my God; for our iniquities are increased over our head, and our tresspass is grown up unto the heavens.

"Since the days of our fathers have we been in great tresspass unto this day; and for our iniquities have we, our kings and our priests been delivered into the hands of the kings of the lands, to the sword to captivity, and to spoil, and to confusion of face (to shame), as it is this day * * *

"And now, O our God, what shall we say after this? For we have forsaken thy commandments * * *

"And after all that is come upon us for our evil deeds, and for our great tresspass, seeing that thou, our God, HAST PUNISHED US LESS THAN OUR INIQUITIES DESERVE, and hast given us deliverence as this.

"Should we again break thy commandments, and join in affinity with the people of these abominations Wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

"O Lord, God of Israel, thou art righteous; for we remain yet escaped, as it is this day: behold we are before thee in our trespasses: for we can not stand before thee because of this."

"Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congrega-

tion of men and women and children: for the people wept very sore.

"And Shechania, the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

"Now, therefore, let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my Lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

"Arise; for this matter belongeth unto thee: we also will be with thee; be of good courage, AND DO IT."

Here we notice

1. That Ezra did not start out to harangue and scold the people, but that he went directly to God in humble prayer and confession;

2. That he felt as though he had participated in the sins of his people. Listen to him: "O my God! I am ashamed and blush to lift my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens * * * And all that has come upon us for our evil deeds, and for our great trespass, seing that thou, our God has punished us less than our iniquities deserve."

3. That he continued in prayer and confession until his tears soaked and mellowed the hardened hearts of his people; until the fire from heaven melted and thawed the frozen hearts; until men, women and children came to him, effected by his prayers and tears, and the power of God, brought down, so to say, by his fervent prayers and heartrending confessions and humiliation.

Listen to him now he wails, moans, cringes, writhes, as a worm in the dust:—"O my God, I AM ASHAMED AND BLUSH TO LIFT MY FACE TO THEE, MY GOD.

I am ashamed and blush to lift my face to Thee."

Ashamed and blush, why?

"For our iniquities are increased over our head, and our trespass is grown up to the heavens."

Whose iniquities and trespasses? Ours, Ours, OURS!

As one of the people, Ezra feels and acknowledges the sins of the church and the iniquities of the nation as his own together with the rest.

And so it is. In the church and in the nation, the organization and relationship of the organism is so intimate that the suffering of one member effects all the members. And the iniquities and trespasses of one member effects a whole church, as a whole community.

We are reminded of Achan who trespassed at the conquest of Jericho, taking a Babylonish garment, two shekels of silver and a wedge of gold. For this trespass of this single man, the

battle of Ai was lost to the army and thirty-six men were killed.

And when Achan had been detected, Joshua said to him: "Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burnt them with fire, after they had stoned them with stones * * * So the Lord turned from the fierceness of his anger."

This is recorded for a warning, and an example of the effects of sin, even by an individual. How much greater the effects, then, when clubs, leagues, associations, societies, towns and cities conspire to disobey God's commandments? How awful the accursed liquor traffic and the organized, segregated and protected vice in our cities!

This we know, but how does it effect us?

Are we ashamed, and do we blush to lift our faces up to God?

Has it all brought us to tears, and down, down to the seat of mercy, praying and confessing in the fashion of Daniel and Ezra?

Or are we numb, careless, dead?

Well, brethren, God has means to wake us up. "If we turn not, he will whet his sword; he hath bent his bow and made it ready. He hath also prepared for him the instruments of death; he ordained his arrows against the persecuters." Ps. 7:12, 13.

CHAPTER XXIX.

Nehemiah's Solicitude, Prayer, Confession.

Divine Interference.

Says Nehemiah: "And it came to pass in the month Chisleu (December) in the twentieth year (of the reign of Artaxerxes the first) as I was in Shushan the palace,

"That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

"And they said unto me: The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

"And it came to pass, when I heard these words, that I set down and wept, and mourned certain days, and fasted, and prayed before the God of heaven;

Nehemiah's Prayer.

"And I said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

"Let thine ear now be attentive, and thine eyes open, that thou mayst hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel, thy servant, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

"We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses.

"Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

"But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

"Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer."

Note—"Cupbearer," an attendant or officer of the household of a prince or noble, whose office it was to fill and hand the cups to his master and to guests.

"And it came to pass in the month of Nisan (April), in the twentieth year of Artaxerxes, the king, that wine was before him; and I took up the wine and gave it to the king. Now I had not been beforetime sad in his presence.

"Wherefore the king said unto me, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was sore afraid.

"And I said unto the king, Let the king live forever; why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

"Then the king said unto me, For what doest thou make request? So I prayed the God of heaven.

"And I said unto the king, If it pleases the king, and if thy servant have found favor in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

"And the king said unto me (the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

"Moreover, I said to the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come to Judah;

"And the king granted me, according to the good hand of my God upon me.

"Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

"When Sanballat the Horonite, and Tobiah, the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." Neh. 1:1-11; 2:1-10.

Here we have:

1. Nehemiah's solicitude. He is spiritually minded, evidenced by the fact that he makes diligent inquiry concerning his people, God's people, whom he loves and among whom he is organically and spiritually one.

"For those who are after the flesh do mind the things of the flesh; but those who are after the spirit the things of the spirit."

To be **carnally** minded **is death;** but to be **spiritually** minded **is life** and **peace.**

Because the **carnal mind** is **enmity against God;** for it is not subject to the law of God, neither indeed can be.

"So then they that are in the flesh cannot please God." Rom. 8:5-8.

What is it to be carnally minded? It is not to find the highest enjoyment and pleasure in religious and devotional exercises; but to seek and to esteem worldly pleasures and amusements gratifying, satisfying, delighting; such as theaters, dancing, card playing, feasting, gain, wealth, fame, vanity, pride, luxury, indolence, sensuality.

What is it to be spiritually minded? It is to have the highest gratification, enjoyment, pleasure, and delight in worship and devotional exercises; to be conscious of and experience the love

and magnanimity and approval of God respecting what we are and what we do. On the other hand the spiritually minded abhor theaters, dancings, card playing and all worldly pleasures, because their Savior is not to be found in them or among them.

What pleasure would there be in a dancing or card-playing party, if the opening were to be attended with the reading of passages of Holy Scriptures and a season of prayer?

2. Nehemiah's prayer. Approaching the throne of God, Nehemiah properly recognizes the majesty of God, His power and kindly disposition. "I beseech thee, O Lord God of heaven," Nehemiah begins, "the great and terrible God, that keepeth covenant and mercy for them that love Him and observe His commandments."

Here is an expression of due respect and devotion. "O Lord God of heaven, the great and terrible God," is an expression of humble respect, and the phrase, "That keepeth covenant and mercy for them that love Him and observe His commandments," is an expression of filial devotion, without which he could not have approached God in faith, and confidence to be heard, and his petition to be taken into consideration.

The next point of importance in Nehemiah's prayer is his urgent solicitation to have God's attention. He feels the need of both ears and eyes for listening and observation by his Lord God of what he has to tell and what he has to present in this case.

Again, Nehemiah makes his supplication and petition as a servant. He is reconciled to God, enjoys peace and the sunshine of LOVE, according to the covenant he referred to in his introduction to his supplication.

Again, Nehemiah continued, persevered in prayer. "Which I pray before thee **now, day** and **night,** for the children of Israel, thy servants," he pleads. (And he had to continue this pleading for four months, as we shall see in the following chapter.)

Again we observe the substance of his prayer which was:

3. Confession. "And confess the sins of the children of Israel, which WE (notice this word We; not they, no, WE) have sinned against thee: both I and my father's house have sinned."

It is this disposition, this self-abasement, this self-accusation, this mingling and mixing himself with all his people, himself and his father's house, and that in such a degree that he weeps, mourns and fasts—it is this that gives such importance and weight to Nehemiah's prayers, supplication and confessions.

Then follows a list or catalogue of the sins committed. And it is this which proves the genuineness and sincerity of the confessions. Many Christians admit that they are "sinners, weak and needy," but they know of no sins committed. They offer prayers in generalities, and may preach sermons to God, but the broken heart, the contrite spirit, the penitent tears, the wailing supplication,—these are not in evidence.

4. Divine interference. The report from Jerusalem by Nehemiah's brethren was received by him in the month of Chisleu,

corresponding to our December, and the opportunity to present the matter to the king did not come until the month of Nisan, corresponding to our April, thus four months of patient waiting, persevering in prevailing prayer.

Precarious condition. Nehemiah, yet a young man, was placed in a very pecarious position by the interest he took in his people and the effect it had on his disposition, attitude and appearance.

In the first place, these Persian despots would not allow any one of their subordinates to ask a question or to make a request, at the risk of their lives. Nehemiah knew this, hence there was no opportunity for him to broach the question or to submit a petition, unless the king by question or conversation of some sort first prepared an opportunity. And even then, it was very uncertain what he would do with it. Therefore, Nehemiah had to wait patiently, waiting on his God to exert his great power to open the door and the way, in his own good and acceptable time.

In the second place, the waiting, praying and fasting told upon his constitution and appearance. And brooding over the distress of his people and the fear that their enemies were mortifying them, had a tendency to change the pleasant, cheerful disposition and appearance into a gloomy and sullen aspect, which might offend the king, make him suspicious of disloyalty, which would occasion instant death.

However, Nehemiah's God had His hand in it. For none that wait on the Lord shall be ashamed. Unconsciously, Nehemiah's heartbroken condition caused a sad look, which the clever king readily detected.

"Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart," said the king.

"Then I was very sore afraid," declares Nehemiah. He had endeavored to hide his sadness. He had not shown signs of sadness at any other time in the king's presence, and he did not think that anything of the kind was visible now.

But it was no use to contradict the king, so the truth had to be told, whatever the consequences.

Nehemiah Saved. Humbly, politely, courtly, Nehemiah ventured to address the king, saying: "Let the king live forever; why should not my countenance be sad, when the city, the place of my fathers' sepulchres lieth waste, and the gates thereof are consumed by fire?"

The king was moved by this artless, straight-forward, touching narrative, impressed by the Spirit of God upon the mind and heart of the king, the work of four months from the beginning of Nehemiah's prayers and fasting.

"For what doest thou make request?" responded the king.

The vital moment had come, the opportunity long sought, now presented itself. How could it be utilized to the very best advantage?

Our Nehemiah, we are proud of him, proceeded in the right course to attain sure success. Watch him! Listen!

"SO I PRAYED TO THE GOD OF HEAVEN."

Before saying a word, he used a moment in silent prayer. What an august and solemn moment this was. Here the court of heaven met with the court of this Persion king and his queen. O, for eyes to behold, and minds and hearts to comprehend the grandeur, solemnity and importance of such moments!

God's purpose and plans had during prayer and fasting been clearly impressed on the mind and heart of Nehemiah, therefore he had a ready, unwavering request to present, and he said:

"If it please the king, and if thy servant hath found favor in thy sight, that thou wouldst send me into Judah, unto the city of my fathers' sepulchres, that I may build it."

Notice the courtesy and nicety of his address: "If it please the king." "If thy servant hath found favor in thy sight." "My fathers' sepulchres," inculcating sympathy and due respect for the fathers that had passed beyond, a plea revered by all nations.

The way being now open, he ventures further requests, and he says:

"If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah * * * And the king granted me."—For my praying, fasting, confessing? No; nothing of his own doings or merits find room in this humble heart on this sublime occasion. Well, then, for the kindness and generosity of the king? No; the king was overpowered, and he could not help himself. Then for what was his request granted? We notice:

"ACCORDING TO THE GOOD HAND OF MY GOD UPON ME."

A striking and appropriate passage in Isaiah 25:9, fits nicely into this narrative:

"And it shall be said in that day: Lo, this is our God; we have waited for Him, and He will save us; this is the Lord, we have WAITED for Him, we will be glad to rejoice in His salvation."

And again, "Lord, thou wilt ordain peace for us; for **thou also hast wrought all our work in us."** Chap. 26:12.

But the king did more than Nehemiah dared to ask of him. Now listen to the triumphant favorite:

"Now the king sent captains of the army and horsemen with me."

So he gets a military escort, too. So his weeping, fasting, praying and confession was now turned to thanksgiving, God-speed, rejoicing.

What a gain to Nehemiah by steadfastly persevering!

What a loss of opportunity and usefulness if he had faltered!

CHAPTER XXX.

Nehemiah the Model Statesman, Governor, Ruler.

1. **Arrival at Jerusalem.** Nehemiah and his company had a safe and pleasant journey. He came as a surprise, for the elders and the inhabitants of Jerusalem had no notice of his coming. And he spent three days viewing the condition of the walls by night, to enable him to form a practical plan to be presented to the elders at a meeting in due time. We will now listen to his narrative in his own words:

"Then I said unto them, ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire:

"Come, and let us build up the wall of Jerusalem, that we be no more a reproach.

"Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said:

"Let us rise and build. So they strengthened their hands for this good work.

"But when Sanballat, the Horonite, and Tobiah, the servant, the Ammonite, and Geshem, the Arabian, heard it, they laughed us to scorn, and said, What is this thing that ye do? Will ye rebel against the king?

"Then answered I them, and said to them, the God of heaven will prosper us; therefore we, his servants, will arise and build:

"But ye have no portion, nor right, nor memorial, in Jerusalem."

We notice here how Nehemiah, yet a young man, but no priest or deacon, only a common layman, presents the condition of his beloved city. "You see," he says, "the distress that we are in. HOW JERUSALEM LIETH WASTE, AND THE GATES THEREOF ARE BURNED WITH FIRE." Then he exhorts "Come let us build!"

But more is needed than just the presentation of dilapidated conditions and an order to go ahead. He must needs to relate his own experience of the hand of God, how good He had been to him: how the king had been induced to send him, and had given orders and authority respecting material needed, and funds for the prosecution of the work. Listening to all this, and seeing the earnestness of the young governor they were persuaded, convinced, encouraged, and said.

"Let us rise up and build!"

So the start was made. The first to start was the high priest Eliashib with his brethren. It was proper and behooved him to do that—to make good his confession, to prove his faith by his work, and to give an example to his brethren. Then business was made a family affair: family by family taking portions of the wall to build, in consonance, yet in an energetic, fraternal competition to excel in workmanship rather than in

beating co-operative competitors to be the first to finish his job. For this was, first, a work for their God and His people; second, for their own protection; third, a permanent work that bore testimony of the honesty and efficiency of the builders as compared with every other part. The children of successive generations would point with pride or shame to the work of their fathers.

Representing the Church Militant. The Jews being God's chosen people, and this remnant, as it were, counting now only 42,360 made a new start, and Jerusalem, representing the church, becomes an important and instructive object-lesson. How about the church to-day compared with the church of the first century? Have not worldiness, covetousness, and selfishness torn down its walls, and pleasure-seeking, fashions, lavishness, gaudiness, sensuality, burned its gates?

Why is it that theaters, picture-shows and dance halls are filled to overflowing on Sundays, and week days, too, while the churches are sparsely filled? Why is it that clubs, lodges, baseball games, horse-races and Sunday papers have greater attraction for the common people than the church?

O brethren, we ministers need more of the Ezra and Nehemiah spirit, within us and among us. Not until we, broken hearted and in contrite spirit bend down at the mercy seat to the feet of Jesus, wailing, weeping, confessing, as these saints did, and as Daniel did, shall we receive the heavenly baptism, and the tongues of fire that shall convince the world of sin, of righteousness, and of judgment, and to start the world-revival for which we are longing and praying.

If the present opportunity to become sanctioned and empowered ourselves as the servants of Jesus Christ, and the preaching of Christ crucified for the conversion of the nations to God, passes by without arousing an interest, a vital interest in the salvation of souls for Christ, an interest overshadowing and setting at naught all worldly things, a worse calamity than this world-war, dreadful as it is, will befall us.

O, brethren, let us have the walls of Jerusalem restored, and its gates set up! Then we shall have occasion to sing the song of victory:

"We have a strong City; salvation will God appoint for walls and bulwarks.

"Open ye the gates, that the righteous nation, which keepeth the truth may enter in.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.

"Trust ye in the Lord forever: for the Lord JEHOVAH is everlasting strength:

"The way of the just is uprightness: thou, most upright, dost weigh the path of the just:

"Yea, in the way of Thy judgments, O Lord, have we waited

for Thee; the desire of our souls is to Thy name, and to the remembrance of Thee.

"With my soul have I desired Thee in the night, yea, with my spirit within me will I seek Thee early: For when thine judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:1-9.

The Enemy Confounded. "So the wall was finished on the twenty and fifth day of the month Elul (September), in fifty and two days.

"And it came to pass, that when all our enemies heard thereof, and all the heathens that were about us saw these things, they were cast down in their own eyes: for they perceived that this work was wrought of our God."

Yes, so it is:—"Lord, thou wilt ordain peace for us: for thou also hath wrought all our works for us." (Heb. "for us" not, "in us.") Isa. 26:12.

Usury Exposed, Reproved, Remitted. "And then there was a great cry of the people and of their wives against their brethren, the Jews, saying: 'We have mortgaged our lands, and vineyards and houses, that we might buy corn, because of the dearth * * * We have borrowed money for the king's tribute, and that upon our lands and vineyards.

"Yet now our flesh is the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards."

Nehemiah was very angry when he heard these words, and he rebuked the nobles and the rulers, and said unto them, "Ye exact usury, everyone of his brother. And I set a great assembly against them * * *

"It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

"I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

"Restore, I pray you, to them, even this day their lands, their vineyards, their olive yards, their house, also the hundredth part of their money, and of the corn, the wine and the oil, that ye exact of them.

"Then they said, We will restore them, and require nothing of them: so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to their promise."

Here we have the efficient, conscientious executive. And our governors have the same recourse as Nehemiah had. He says, "And I set a great assembly against them." Our governors have their legislatures, and by their messages and personal influence exert great power to correct abuses and to recommend timely, beneficient legislation. And we see how far in

advance of certain states or group of states are certain other states in matters of reforms, such as prohibition of the pernicious liquor traffic, women suffrage, direct primaries and nominations, the initiative, referendum and the recall, etc.

This machinery will work wonders at the reconstruction period of the approaching new age. Let each governor study attentively, prayerfully our model Nehemiah—his interest in God and his people, his respect, and trust in the word of God, his consciousness of his responsibility and accountability to God, so often repeated in his narrative: "Think upon me, my God, for good, according to all that I have done for this people."

Sabbath Desecration. "Religion is never in the throne, while Sabbaths are trampled under foot." The Sabbath is a divine institution, ordained and instituted for the benefit and elevation of humanity. God is interested in the development and elevation of the human race, intended to be His beloved children, and the chief or consummation of His handiwork; and as such to be an object for observation and administration by the angels and the hosts of heaven, He prescribed, instituted and ordained just such precepts, institutions and rules for our enjoyment and conduct, and such means for our development, ennoblement and preservation as would best promote God's purpose and our attainments.

Neither individual, family, community, state or nation can trespass any divine, moral, natural or political law or ordinance without punishment, sooner or later.

"Be not deceived, God is not mocked: whatsoever man soweth, that shall he also reap." This is divine declaration, proclamation; divine immutable LAW.

And this law concerns the Sabbath just as much as the statute respecting murder, adultery, theft, perjury, profanity, or any other enactment by the hand of Moses upon the mountain for Jehovah.

Therefore, any individual, community, state or nation which disregards the Sabbath ordinance by desecrating the Sabbath, either by manual labor or dissipation, indicates decadence, depravity, dissolution: resulting in disturbances, failures, hatred, war, dispersion or annihilation.

This is the history of God's own people, the Jews, and the future historian of present day conditions will record Sabbath desecration as one of the chief causes for this awful war among Christian nations. For if the nations which adorn themselves with the name of Christ, and entitle themselves as Christian, had kept the Sabbath day holy, had diligently and devoutedly attended divine services, had devoutly, passionately implored divine guidance and insight respecting God's will tending to His glory—no war at all, much less a world war, would have been possible.

Notice our Sunday baseball games, horse races, excursions, beer-gardens, and pleasure picnics and societies and assemblages

of various kinds, how small, almost insignificant, is that portion of our inhabitants that attend divine services properly on the Sabbath day.

God has been long suffering. He has sent us warning voices. In America we have had of late a Moody, and now a Sunday among many others crying aloud throughout the land, so also in the European countries; and this notwithstanding, humanity in general has drifted further and further from the reverence of the God of the Bible, just as the Jews did in the days of Jeremiah, the weeping prophet.

Finally, there was no other way than to let the disobedient and dissipating people have their own way, the way to destruction. God's protecting hand was withdrawn, the flood of affliction rolled over them.

Misusing and abusing their God-given liberty, they landed in captivity.

Personal liberty, as our German friends have insisted it should be, opens the gates and prepares the way to captivity.

Nehemiah was conscious of this fact. Now listen to him, you governors, statesmen, leaders, and officers of our beloved land:

"Then I contended with the nobles of Judah, and said unto them:

"**What evil thing is this** that ye do, and profane the Sabbath day?

"Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city?

"Yet ye bring more wrath upon Israel by profaning the Sabbath."

Thus Nehemiah. And as a faithful servant of the Lord, he restored the observance and sanctity of the Sabbath among his people, thereby establishing true divine worship, devotion and loyalty among the children of Israel.

Now we will listen to the word of God, as spoken to us by the prophet Isaiah:

"If thou turn away thy foot from the Sabbath, **from doing thy pleasure on my holy day;** and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words:

The Covenant Promise

"Then shalt thou delight thyself in the Lord;

"And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; FOR THE MOUTH OF THE LORD HATH SPOKEN IT."

So there is nothing arbitrary about this matter:

Either "Remember the Sabbath day to keep it holy," and be blessed,

Or have your own way, your carnal pleasures, profane, desecrate, and be cursed.

Blessing or curse of your own choosing, legitimate reward.

"Has Christ Failed? In these war days we are very apt to say that Christianity has failed. But just what Christianity do we mean? A merely nominal Christianity? Yes, of course it has failed; it failed before the war; it always will fail! A pious Christianity? Sure. A souless Christianity? Of course. A Christianity that thousands have professed and failed to live? Certainly. All these forms of Christianity have failed. So do the same kinds of banks and businesses fail. But does that mean that the idea of a bank or the idea of a business is a failure? Because we misuse a spring, or pollute it, and it brings on disease and the end of human life, is that the fault of the spring or of the water? We might, with equal truth, say: "Water has failed." We know very well that it has not. And exactly the same is true of Christianity—that is the Christianity of Christ.

Christ has not failed: His doctrines have not failed. It is our failure to accept Christ and His doctrines that is so evident; our wrong conception of Christ's real Christianity that is at fault. It is we who have failed; not Christianity, not Christ.

We want to remember this distinction at this Christmas tide when we would say that Christianity has failed. For if we say that, then why celebrate Christ's birthday? We don't celebrate the birthdays of failures. And which one of us is ready to say at this Christmas time, with all the weight of the war upon us, that Christ has failed?"

This exposition by the December number of the Ladies Home Journal, 1917, an editorial paragraph, gives an accurate diagnosis of the religious condition of our beloved country, and largely of the Christian world—the diagnosis of a disease also largely affecting the church in general.

But the knowing of the disease, important as it is for a treatment and a cure, does not in itself alone effect the cure. We must also have a prescription and know how to use the remedy.

The question, then, arises: "How to find and how to use the remedy."

We leave that question for the reader to consider, while we notice and quote another passage in the same number of the Ladies Home Journal.

"I believe in my soul to-day that a man can not be a good citizen of the nation, devoted to self-government, unless he is, first of all, a Christian.

"And what of the church? Why are people suggesting that we do away with the church **as we have almost done away with the Sabbath,** and the FAMILY ALTAR, and all the discipline that children and young people so deeply need?

"There is nothing in the world the matter with the church in America, except that fathers and mothers are too lazy, mentally, morally and physically to exert themselves to go to meeting and

take the children with them. I know because I myself, yielding to the promptings of love of luxury, allowed them to persuade me that I was being consistent with honest disbelief in the hidebound principles of the church. The church is all right * * * but are the people big enough * * * to come back with the children at this psychological moment and seal them for the spiritual brotherhood which alone can save the tangible mind substance which we call democracy?

"Let us not fail to recognize our peculiar opportunity to rivet the souls of our little children to the cause of democracy, by teaching them why Jesus, whose birth we celebrate, was the greatest democrat who ever lived."

This observation, by the country contributor of the Ladies Home Journal, gives to us the cause of the trouble. "Fathers and mothers are too lazy, mentally, morally and physically to exert themselves to go to meeting and take their children with them," she says, and she points to her own experience as evidence to her statement. It is worth the while to read and ponder attentively the narrative of her own experience, and to use it as a measure in self-examination to ascertain the similarity or divergence of our own experience. For this lady, editing a page in the Ladies Home Journal, entitled: "The Ideas of a Plain Country Woman," displays keen observation, excellent descretion, and sound judgment. .Her testimony in the case at bar is accepted as conclusive, uncontrovertible, impeachable. We therefore let her repeat her experience."

"I know because I myself, **yielding to the promptings of love of luxury,** allowed them to persuade me that I was being consistent with honest disbelief in the **hidebound principles** of the church."

Yielding to the promptings of"—what? Answer: of the **love** of LUXURY.

Hidebound Principles of the Church"—what are they? Our distinguished lady answers: "Jesus is our Mediator, Redeemer, Interpreter. Why not accept His beautiful and simple rules of life?

Are these "hidebound principles" to urge, and to insist upon, the acceptance of Jesus Christ, and his beautiful and simple rules of life; and having accepted, confessing, to insist on consistency in living the Christ-life in harmony with his teachings and rules of conduct, in matters relating to our worship as well as to one another?

Alas, the fathers and mothers are too lazy to go to church, to take their children with them, or those who yield to the promptings of luxury, comforting themselves in disbelieving in the "hidebound" principles of the church, will not avail in their laziness and luxury to keep their husbands and sons from the battle field, nor to keep our own beloved country from suffering serious consequences of the war.

It is this laziness, this love of luxury, this craving for pleas-

ures, enjoyments, sensualism, this passion for gain, usury, coveteousness, wealth, power, dominion, suppression—this it is that brought on the world war; and in the measure that we have these same carnal propensities in us as individuals, or among us as a community, a state or nation, so much of the sacrifices and sufferings will be meted to us.

CHAPTER XXXI.

Daniel—The Greatly Beloved.

Daniel's Prayer and Confession.

(Notice: Daniel does not blame the King, Nebuchadnezzar, who brought him and the Jews captive to Babylon, destroyed the temple at Jerusalem, tore down its massive walls and burnt and destroyed the city, but he blamed himself and all the children of Israel for sinning, for disobedience and disregard of God's will as set forth in the Mosaic law.)

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

"And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments;

"WE have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments;

"Neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land.

"O Lord, righteousness belongeth unto Thee, but unto us confusion of faces (the shame), as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, that are near, and that are far off, through all the countries, whither THOU (listen—THOU hast sent) hast driven them, because of their trespass that they have trespassed against Thee.

"O Lord, to us belongeth confusion of face (the shame), to our princes, and to our fathers, because we have sinned against Thee.

"To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him;

"Neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets.

"Yes, all Israel has transgressed Thy law, even by departing, that they might not obey Thy voice; THEREFORE THE CURSE IS POURED UPON US, and the OATH that is written in the law of Moses the servant of God, because we have sinned against Him.

"And he hath confirmed his words, which he spake against us, and against our judges that judged us, by **bringing upon us a great evil;** for under the whole heaven hath not been done as hath been done upon Jerusalem.

"As it is written in the law of Moses, all this evil is come upon us, yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand the truth.

"Therefore hath the Lord watched upon the evil, and brought

it upon us: for the Lord our God is righteous in all His works which He doeth: for WE obeyed not His voice.

"And now, O Lord our God, that hath brought Thy people forth out of the land of Egypt with a mighty hand and hast gotten then renown, as at this day; WE HAVE SINNED, WE HAVE DONE WICKEDLY.

"O Lord, according to all thy righteousness, I beseech, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for OUR SINS, AND FOR THE INIQUITIES OF OUR FATHERS, Jerusalem and Thy people are become a reproach to all that are about us.

"Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake.

"O my God, incline thine ear and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: FOR WE DO NOT PRESENT OUR SUPPLICATIONS BEFORE THEE FOR OUR RIGHTEOUSNESS, BUT FOR THY GREAT MERCIES.

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for Thy city and Thy people are called by Thy name."

Notice how Daniel's prayer and supplication become more ardent, intense, urging, vehement, devout and solemn as he goes on, until at last his heart would break if not heard, if his supplication was not attended to forthwith.

Listen again: "O Lord, hear; O Lord, forgive; O Lord, hearken, **and do; defer not,** for Thine own sake, O my God."

That is the right condition, attitude and disposition in prayer, and the kindly disposed, the tender loving heart of the Heavenly Father can't stand it, He simply must do it.

And He did.

Daniel was interrupted in his prayer. Gabriel interrupted him. Yes, Gabriel, that trusted messenger of God who has brought so many comforting, cheering, elucidating messages from heaven to earth, came now, yet while Daniel was praying and supplicating, touched him tenderly, reassuringly, and said:

"O Daniel, I am now come forth to give thee skill and understanding,

"At the beginning of thy supplications the commandment came forth, and I am now come to show thee; for **thou are greatly beloved:** therefore understand the matter, and consider the vision."

"Thou art greatly beloved," said Gabriel to Daniel. What a comforting, cheering assurance; what an elevating, reassuring testimony direct from heaven! Nothing is or can be of greater concern and importance for anyone, and more especially for a minister of the Gospel, than that we, in our position, in what we are doing, in the way that we are doing it, in the disposition, attitude and state of mind—are acceptable to God.

Even more than merely acceptable: that we are pleasing in His sight; that our very being gives Him pleasure, and our activities and achievements bring Him praise; that we, glorified in Him, so He may be glorified in and by and through us.

Furthermore: That as we by our sins have caused Him great dishonor, and His blessed Son reproach, torture, agony, and suffering without measure or name, when He by the grace of God **tasted death** for every man—that we, in return, surrender to Him our bodies, our entire beings, wholly, unreservedly, an acceptable sacrifice, pleasing in His sight, to satisfy and delight His tender loving heart, and to rebound to His glory and praise now and forever.

And Daniel also gave attention to the affliction, and the causes of the affliction, of God's people, the church, in humble confession:

"Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; THEREFORE THE CURSE IS POURED UPON US, and the oath that is written in the law of Moses, the servant of God, because WE HAVE SINNED against him."

Notice this word POURED—"The curse is POURED upon us."

This condition, then, this state of affairs, namely, Daniel's own shortcomings, weakness and affliction, and the transgression, disobedience, and iniquity of his beloved people, and the affliction, suffering and shame resulting as naturally and assuredly as the shadows of the night upon the setting of the sun—this grieved Daniel; this pierced and broke his heart; this brought Daniel into a state of fasting.

And this fasting lasted three whole weeks, and until the angel Gabriel came and broke the fast by comforting and renewed assurances—the gentle touch and the tender words: "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent * * * Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to CHASTEN THYSELF before thy God, THY WORDS WERE HEARD, and I am now come for thy WORDS."

Brothers, pastors, ministers, elders, Christians, how is this world war, this slaying of youth, this causing of wives to become widows and children orphans, this groaning, sighing, weeping—how does all this touch your hearts? Have you essayed the cause of it—the actual, underlying, fundamental cause?

Undoubtedly, the Kaiser and the Prussian militarism has become the scourge of Europe, and in some measure of the world, but, this being so, who holds the scourge, who is using it for the purging and chastisement of the nations?

How did we read—what did Daniel say about it?

"The curse is POURED upon us."

Who poured the curse?

"Therefore hath the Lord watched upon the evil, AND BROUGHT IT UPON US: for the Lord our God is righteous in all his works which he doeth, for we obeyed not his voice," says Daniel.

But what has almighty God to say about it Himself?

"Thus saith the Lord of hosts; Behold, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that can not be eaten, they are so evil.

"And I will persecute them" (listen: "persecute them") "with the sword, with famine, and with pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse and an astonishment, and an hissing and a reproach * * * because they have not hearkened to my words * * * because they have committed villiany in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the Lord."

Notice, brethren, that Daniel has not a word of complaint respecting the king Nebuchadnezzar or the treatment at his hands, but lays it all to their national and individual sins and iniquities.

Daniel was conscious of the fact that if Israel had obeyed the words of the Lord, as in the time of David, Hezekiah, Josiah and others, they could and would have lived in peace and security in the land of their fathers, and no evil could have harmed them.

And if the nations had but obeyed the word of God, no world war would be rending hearts to-day.

Daniel's Prayer and Confession.

Turning to the tenth chapter of Daniel, we find the heavenly messenger again on a visit to the prophet. And it seems to him (the angel) a great pleasure so to wait upon Daniel, for he said, "O Daniel, **a man greatly beloved,** understand the words that I speak unto thee, and stand upright: for unto thee am I now sent * * *

"Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and **to chasten thyself before thy God,** thy words were heard, and I am come for thy words."

Chasten thyself before thy God. He mourned, he mortified himself by fasting, not to deserve God's favor, but because of the sin and the awful consequences of sin.

When the permission came from Cyrus for all captive Israelites to return to the land of their fathers, and when finally the foundation to the temple had been laid, there was great rejoicing and bright prospects for the future. But the enemy of the church and of ransomed souls did not sleep, nor did he neglect an opportunity to harass God's people and to throw stumbling blocks in their way.

Turning to Ezra, Chap. 4:1, we read: "Now when the adver-

saries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel * * * hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia * * * And in the reign of Ahasuarus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem."

The accusation resulted in a decree from the king forbidding the building of the temple, and then ceased the work of the house of God which is in Jerusalem.

This interference and delay in the progress of building the temple, and directly in the progress and upbuilding of the kingdom of God, touched and mortified the tender, loving heart of Daniel. The world, the enemy, had become victorious, triumphant, rejoicing; but the people of God, God's church and kingdom, defeated, humiliated, grieved, mourning.

Daniel mourned and fasted three full weeks. He fasted because his great sorrow for his people and God's church affected his appetite, so he could not eat. A fasting, having its roots and causes in heart piercing sorrow and heart-rending affliction, is especially acceptable and pleasing to God.

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34:18. King David had found this out, too, so he tunes his harp and sings: "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." Ps. 51:17.

Compare with this the fasting recorded in Isaiah 58:3, 4: * * * "Behold in the day of your fast ye find PLEASURE (instead of grief, broken hearts and contrite spirits), and exact all your labors. Behold ye fast for **strife and debate, and to smite with the fist of wickedness:** ye shall **not** fast as ye do this day, to make your voice to be heard on high."

No, fasting in that way brings no blessing, no answer from heaven. And the difference in disposition, in attitude, in point of view of conditions prevailing, in tenderness of heart, in fervent, constant prayer, in yearning, burning, self-sacrificing love, compared with that of Daniel, is evident, as well in the behavior, the conduct, the appearance of the worshippers as in the results.

Daniel humbled himself before God. Daniel was awake, and conscious, and heart-broken by reason of his own sin, shortcomings and unworthiness.

Development and Growth.

It may appear strange to some of my readers to ascribe to the prophet Daniel humiliation and sorrow by reason of his own sin, shortcoming and unworthiness. But this feeling, disposition and attitude of mind is a true indication of development and sound growth.

One satisfied with himself, his attainments and doings is a **dwarf.** That was the condition with the man coming into the feast without wedding garment; that was the condition with the foolish virgins who lacked oil just at the critical moment, when

the bridegroom came. The two parables referred to represent two classes of people that are superficial, shallow, easy-going, hoping for the best, and comparing themselves with creatures below them, instead of the great example and model Jesus Christ, to grow up to his stature.

On the other hand, dissatisfaction with self, his attainments and doings, is an indication of healthy development and growth.

Listen to the Apostle Paul: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus.

"Brethren, I COUNT NOT MYSELF TO HAVE APPREHENDED, **but this one thing I do,** forgetting those things which are behind, AND REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE,

"I PRESS TOWARD THE MARK FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST JESUS." Phil. 3:12-14. Compare Rev. 3:14-22.

CHAPTER XXXII.

ACHAN—THE TRANSGRESSOR.

Far-Reaching Effects of Sin.

It is a most remarkable, astonishing, astounding, amazing, stultifying, and hazardous condition, this, that sin and sinning is so indifferently, so lightly considered. Hazardous? Yes, in the superlative: it is a disruptive, fatal condition. For sin disregarded or ignored is not repented, is not forgiven or reconciled, is not amended or abandoned; but it continues to hold the sinner in its shackles, making him more and more indifferent and reckless, and instrumental for evil. And it bodes no good for our generation and our time.

We will now turn to Achan. "And Achan answered Joshua, and said: Indeed I have sinned against the Lord God of Israel, and thus and thus have I done:

"When I saw among the spoils a goodly Babylonish garment, and two hundred shekels in silver, and a tongue of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

"And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and LAID THEM OUT BEFORE THE LORD.

Note—So shall all hidden sins be exposed and displayed before the eyes of all men, and the Lord God, the Judge of the quick and the dead, and punishment pronounced and meted out to every transgressor, just as it was here in the case of Achan.

"And Joshua, and all Israel with him, took Achan, the son of Zerah, and the silver, and the garment, and the tongue of gold, and his sons, and his daughter, and his oxen, and his asses, and his sheep, and his tent and all that he had; and they brought them unto the valley of Achor.

"And Joshua said:

"Why has thou troubled us? THE LORD SHALL TROUBLE THEE THIS DAY.

"And all Israel stoned him with stones, and burned **them** with fire, after they had stoned **them** with stones."

Now, we notice:

1. The divine command: "And ye, in anywise keep YOURSELVES FROM THE ACCURSED THING, lest ye make YOURSELVES accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

"But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord. They shall come into the treasury of the Lord."

2. Far-Reaching Consequences of Achan's Sin.

(a) Loss of battle of Ai;

(b) Death of thirty-six soldiers of the children of Israel that were slain in the battle;

(c) The execution of Achan and his whole family, sons and daughters and all his property destroyed as having been con-

taminated by Achan's impure and accursed eyes, mind, and hands, working together in the act.

3. It was a secret sin. No one had seen it committed. No one knew anything about it, but the Lord and the invisible witnesses. Yet these were dire and fatal consequences.

O my God, open our eyes, and our minds to perceive, understand, and comprehend how terrible sin is in itself as a rebellion against God and in its effects and consequences among the whole human family on earth, and also among invisible spectators and observers; that our every act and thought, and desire, and utterance have their effects for good or bad, cheering or disgusting, attracting or repulsing, in both the visible and invisible world; in the visible by human beings and all creatures; in the invisible world by the God head and angels; the good, our guardian angels; the evil ones, lucifer, satan, and his crowd—the good, to guide and to protect; the satanic to tempt, to mislead. Grant that we may discern the craftiness and vileness of satan, and give strength to resist, and to conquer; to the rescue and salvation of our souls, redeemed with the blood of Jesus Christ, and to redound to Thy glory, now and forever more. In the name of Jesus, Amen.

God's interpretation of Achan's act.

"Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

"Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, **because they were accursed:** neither WILL I BE WITH YOU ANY MORE, except ye destroy the accursed from among you * * *

"O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Joshua 7.

"I will not be with you any more." That is enough for defeat. If the Lord leaves us, then all is lost. Then the armies and forces of hell are let loose; and pity us, or any community or nation, when the Lord withdraws His helping or protecting hand.

"I hope the Lord is on our side," said a friend to Abraham Lincoln at the beginning of our Civil War.

"That's of no importance," answered the pious and dignified Lincoln.

Lincoln's friend was surprised at such an unexpected retort. "Surely," insisted Lincoln's friend, "we can't hope to win unless the Lord is on our side."

"No," replied Mr. Lincoln, "that is not the most important thing. But the most important thing is this:

"ARE WE ON THE LORD'S SIDE?"

Abraham Lincoln was right.

Prayers and supplications were offered both in the North and

the South, fervent prayers, devoted prayers, for God to bless their armies and give victory.

But the South had that accursed thing, the slavery, human beings in bondage. Hence God would not, could not consistently —and God is always consistent—give victory to that section, contaminated with slavery; for then He would have sanctioned, confirmed and ratified that inhuman institution, "that accursed thing."

If the church of the South had studied the Bible as devoutly and freed from preconceived ideas and local prejudices, as the church of the North, there would have been no strife between the two sections, no civil war, no destruction of cities, no devastation of plantations.

Why were not the warnings of a Wendell Phillips, the pleadings and convincing arguments of William Lloyd Garrison, the sympathetic renunciation and biblical elucidation of the Rev. Elijah Lovejoy, and the vehement oratory of the Rev. Henry Ward Beecher—why were not these heeded, considered, and God's will and direction solicited in their prayers?

A sad story. "Besides the enormous debt of some $2,800,000,000 entailed on the country, and the utter ruin of the wealth of the South, the war cost over a million lives, not counting the maimed and diseased who lived on for a few years or more of suffering. There died in hospitals and prisons or on the field of battle an average of seven hundred men a day for four full years."

Why this enormous sacrifice?

1. Because the Christians, the light of the world, the church, were not in a condition, honestly and devoutly to desire to know the will of God, hence incapable to receive and to transmit, to expound, to proclaim, God's will and direction.

2. Because slavery was very profitable and convenient to the inhabitants of the Southern States.

Therefore this enormous sacrifice in life, in property, and in funds, resting as a burden on successive generations.

Now, a war, a world war, more terrible than any previous war, is effecting and agitating the world. Our beloved country has become a partner to it, a belligerent, an ally to the Entente. Now, have we no **accursed thing** to be destroyed before the Lord will be with us to give victory? How about the liquor traffic? How about the converting of bread products into beer? How about prostitution, red light districts, toleration of vice? How about law-enforcement? How about Sabbath desecration? **Are we not boasting,** where like Ezra, Nehemiah, Daniel, and Jeremiah, we ought to bow down at the mercy seat with broken hearts and contrite spirits, confessing our sins and to cry aloud to show forth our local and national sins that the **accursed thing** may be destroyed from among us? For, remember, the one man Achan, caused the defeat of a whole army, because the Lord refused to be with them.

If we heed not, our losses and disappointments may be humiliating, crushing, heart-breaking, in sacrifices of life and money though our cause is just and our efforts and aim laudable.

Yes, Joshua acted strictly according to God's command, yet his army was beaten at Ai, and a number of men killed, just because that sneak and thief Achan had done an accursed thing, and although nobody had seen it or knew anything about it.

O my friends, have we any Achan, any accursed thing, in our camp?

CHAPTER XXXIII.

HEAVEN—What It Is—Where It Is.

Heaven is the abode of God, His angels, and the home of blessed and saved human beings, the participation of the divine beatitude.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," said Jesus in John 14:2, 3.

Paul, the Apostle, was caught up to the third heaven, "to Paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12:1-4.

In the twenty-first chapter of Revelations, an attempt is made to paint the celestial glory with terrestial primers, blends and delicate shadings, and to describe the infinite with finite language; or with (Browning) "Making finites of delight through the heavenly infinite."

Think of a city lying in a perfect square, about fifteen hundred English miles to each side. Its walls seventy yards high. Its foundation consisting of twelve sorts of precious stones, and the walls of jasper, having twelve gates, three on each side, and each gate a genuine pearl.

But the most remarkable thing about this city, the new Jerusalem is that it forms an actual cube; for its width and breadth and heighth are the same, namely twelve thousand furlongs.

Note—A furlong is one-eighth of an English mile, hence eight furlongs to the mile.

Think of a city fifteen hundred miles square, and its buildings fifteen hundred miles high, and constructed of pure gold, like unto clear glass. And the street of the city was pure gold. as it were transparent glass.

"And the city had no temple, for the Lord God Almighty and the Lamb are the temple in it.

"And the city had no need of sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light of it.

"And the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it.

"And the gates of it shall not be shut at all by day; for there shall be no night there * * *

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb's book of life."

Heaven is a state, a condition, not a privilege, or a permission or a favor.

Misconception of Heaven. The idea, cherished by many, is that God is good, God is merciful, God is love, therefore he could not be so hard-hearted as to shut out or deny entrance to his man-

sions in heaven to a poor, weak sinner when he dies.

Now, it is not so much the question here of any shutting out as it is a question what the poor, weak, unconverted, unreconciled sinner would do with himself if admitted into heaven.

My reader, how would you fare if you got into a wedding feast and discovered that you were barefooted?

How would you fare if you were overpowered and brought into a wedding feast wholly undressed?

Just so will an unconverted, unreconciled soul fare in heaven, in the presence of God, His angels and all the saints. Heaven is and will be worse than hell to such a sinner. He would get out of heaven as quickly as possible.

A Sinful Life Exposed.

What is memory? "Memory is the power of retaining knowledge in the mind." (Hamilton) Mind is like a negative plate in a camera, receiving impression from everything exposed to it, memory is the mind reader, the observer, the meditator. Looking over your past life, how you remember every little thing all the way from your childhood. But a number of things have happened which you paid no attention to; these, however, are all impressed, retained and legible in your mind.

God Reads Our Hearts As An Open Book. Everything that you have ever done, everything you have seen, everything you have heard, everything you have said, everything you have thought, every emotion of your heart—hate, passion, lust—all, all, is impressed on your mind and retained there forever; and it is all legible to the piercing eyes of God. Yes, beloved friend, God reads it all, even the most minute impressions, such as thought, passion and lust impressions, as readily as your memory reads the impression of your mother's face and tears, or faces of your schoolmates, and incidents of your childhood.

A World of Realities.

That other world is a world of realities. The piercing, penetrating light of heaven, of eternity, will expose and bring into view even the minutest shade of things, just as our large telescopes expose and bring to view the most distant nebula, and discover suns and systems of suns, where we see only a faint mist or nothing at all.

Therefore there, in that world beyond, we are seen, viewed, exactly as we are. No mystery, no secrets, no deception, no pretention, no hypocrisy is possible over there. The photograph of your mind and life, your emotions and impulses—your inner life, your soul—as well as your deeds, deportment and association—even your secret paths—all, all, is impressed on that photograph, all is plainly recognizable, all is exposed to the view of all.

You have many photographs in your abum, and your own among the rest. But suppose that album also contained a true photograph of your soul, revealing and exposing your secret sins and your secret paths.

How would you feel to see that album in the hands of friends and distinguished visitors, turning over leaves and examining every page? Wouldn't you blush?

But in that other world, your own mind, your own conscience, your entire being will appear like the transparent camera negative plate held up against the light, with every delineation, every delicate line and the dimmest shading plainly visible, and exposed to the view of everybody.

Photograph and Finger-Tip Prints.

Prison authorities have found that finger-marks are surer for personal identification than even a photograph. And so varied are the lines and curves on people's fingers and thumbs, that if hundred thousand left impressions, one by the other, in one place, there would be a recognizable difference between them all. And by this means criminals are identified. And the criminals, the unconverted sinners, are identified before the judgment-seat of God in very much the same way. They have left too many finger-prints, thumb-prints, foot-prints, tongue-prints, mind-prints, heart-prints on their way, and these have been gathered up, and the criminal is identified by them, and convicted with no possibility of escape.

The Indictment.

My unconverted friend, dearly beloved, listen attentively to the indictment, issued from the impanelled jury at the high court of heaven. It is better for you, and for all of us, that the truth be announced and known, that within legal limits petition may be taken to the mercy seat of God for pardon.

Here is indictment: "There is none righteous, no, not one;

"There is none that understandeth, there is none that seeketh after God.

"They have all turned aside, they are together become unprofitable; there is none that doeth good, no, not one.

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips;

"Whose mouth is full of cursing and bitterness;

"Destruction and misery are in their ways;

"And the way of peace have they not known.

"There is no fear of God before their eyes." Rom. 3:10-18.

Here it is, what do you think of it? This is the true description of an unconverted sinner, by the Spirit of God, the searcher of hearts and the counselor and comforter among men. John 16:7-11.

How do you think that such one would fare in heaven, even if he were admitted? It makes absolutely no difference what we think about it, whether we feel or pronounce it reasonable or unreasonable, God Almighty, who has power to save or command the sinner to hell, He will have the last word about it anyway.

This distinction is clearly illustrated in the Gospel by:

Three Parables.

1. The Wedding Garment. Matt. 22:2-14: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment;

"And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

"Then said the king to the servants: Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

"For many are called, but few are chosen."

Now notice this man: He had gotten into the wedding feast, but his garment detected him; he was not dressed like the other guests. And now he became conscious of that fact himself.

The king approached him very kindly, addressed him as a friend, and asked him how he got into the wedding feast without a wedding garment.

But he was speechless. Why didn't he explain? Why didn't he defend himself? Why did he not ask for mercy, and appeal to the love he had talked so much about? He could not for now he was convinced of the truth which he had ignored or set aside by subterfuges.

He was ashamed. And the wedding guests were ashamed of him. For he had:

(1) Defied the ordinances of the king; and he

(2) Disregarded the bridal party and the other guests;

(3) He disturbed the harmony in the wedding feast preparations and their effects;

(4) And, worst of all, he discovered, what he would not admit before, that his garment was not only out of trim but soiled, filthy; a stench and an annoyance to the bridal party and the guests. Then how much more so to the king, who had taken great pains in the preparation of all details to the delight and honor of the objects of it all.

The Day of Grace, and possibility of repentance had passed. Mercy had been bestowed in the invitation and urging to come, and to honor the host, the king, and the lovely twain at their ceremony, a matrimonial ceremony for a life co-partnership. The kind consideration of the king had also been shown in submitting the ordinance with the invitation, which plainly stated that wedding garments would be furnished all invited guests, according to the custom and usage in Oriental courts in olden times.

So the thoughtful host, the king, had not only prepared and arranged everything for the wedding feast, but he had prepared and arranged for all the guests as well; and in all this preparation and arrangement, the comfort and enjoyment of his guests, the regard and honor to the betrothed, now to be married, had been the high aim and purpose in it all; and now comes this contemptible idiot and spoils it all. What do you think of that kind of a fellow, anyhow? Did the king do the right thing in having him thrown out?

Be careful now, dear friend. Let us examine your own case to ascertain whether you are safe. Have you actually accepted God's invitation to accept Jesus Christ as your own Savior? Have you the assurance of the forgiveness of your sins? Remember the photograph of our minds and hearts, as referred to above. Your heart and mind in combination is the negative from which has been printed a photograph in the glaring light emitted by the Sun of Righteousness, and filed together with your records in heaven.

Now, the thing necessary to be done for you and in your case is:

(1) To get your record in heaven entirely obliterated, and that photograph removed and destroyed;

(2) To have the negation impressions in your mind and heart cleared, else new photographs may be printed, or rather: the pictures and marks and records on your mind and heart negative are legible and damnable all the same, and equivalent to the "garment" of this unfortunate guest at the wedding feast. Therefore, a radical change is absolutely necessary; and this change comprises, or embraces your photograph and record in heaven before God and His angels and the negative in your own heart and mind which your memory reads very distinctly, though not in every detail now as you will do in that other world.

The Sinfulness of Sin.

If you had seen a poisonous snake, dangerous to yourself and family enter your house, you would search every nook and corner to find it, and finding it you would instantly kill it. Now sin is like a poisonous snake; its recognized presence terrifies, its bite stings and kills.

If you or anyone in the family were attacked by some dangerous contagious or transmissible disease, you would send for a doctor, carefully apply the remedy, attentively listen to and follow instructions in the matter of treatment and nursing. Sin is a contagious disease, it is the leprosy of the soul, and brings death, unless cured by that divine HEALER who is the Savior of both soul and body.

The acknowledgment and realization of the sinfulness of sin brings the sinner into a state of a broken heart and a contrite spirit into repentance and confession, into supplication and asking forgiveness.

A Heaven to Gain; A Hell to Escape.

A heaven to gain and a hell to escape. That is the all important question. When you gain the one, you escape the other; and when you escape the one you gain the other.

Escape and Gain. Escape disease, you gain health; step out of the world, you gain entrance in the kingdom of Christ; denounce allegiance to the devil and swear allegiance to Jesus Christ. Stop association with the ungodly, and associate yourself with the soldiers of the cross and enlist under the banner of the Prince of Peace. Do this, and you will experience a peace that exceeds all

the enjoyments, pleasures and happiness that ever entered into your experience before.

The Means of Grace.

"If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

Notice here: If we confess, He forgives. Can anything be more simple than this? If we confess, He forgives; if we HAVE confessed, He HAS forgiven.

Again: "If we walk in the light, as He is in the light, we have fellowship, one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

Again: "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold * * * but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:19.

Again: "In whom (Jesus Christ) we have Redemption through His blood, the forgiveness of sin, according to the riches of His grace." Eph. 1:7.

Again: "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Here notice the blessed truth, that God justifieth the ungodly, and when they, (the ungodly) believe on Him, that belief is counted unto them for righteousness.

This is an old reliable doctrine. Abraham was saved by faith, just by believing God's word to him, as it is written: "Abraham believed God, and it was counted unto him for righteousness."

In Isaiah 43:24, 25, we read: "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." Think, how true this is! We have made him to serve; we have wearied him, with our sins and iniquities. To comprehend the awful sinfulness of sin, look into Gethsemane! Behold your Lord and Saviour before the court of the high priest, behold Him receive the crown of thorns, and notice the blood ooze from His wounds, and drip and stain that pale face, the loveliest among children of men; behold Him carrying His cross, and dropping from the weight of it on His wounded, bleeding shoulders; behold Him on the cross, hands and feet stretched, and the nails driven into them—the hands that had healed the sick, the feet that had walked from place to place to find sickness and suffering, to comfort and to bless—behold, but listen, as you hear the hammer-strokes that drive the nails into His blessed hands and feet—listen: "Father, forgive them, for they know not what they do." Behold Him as He hangs there on the cross, listening to the supplication of the robber and saving Him; behold Him as He cries: "Father, Father, why hast thou forsaken me?"

O, what a sight! The sun puts on a veil, the earth trembles!

O, that we had a heart-rending trembling in our hearts, that we may be fully aware of the sinfulness of our sins, and the far-reaching consequences of our sins!

But now, by reason of this service, this suffering, this sacrifice for our sins, and in our behalf giving His life as an atonement for our sins, now by virtue thereof, He makes to the penitent, sorrowing, confessing sinner, this announcement:

"I, EVEN I, AM HE THAT BLOTTETH OUT THINE TRANSGRESSIONS FOR MINE OWN SAKE, and will not remember thine sins."

And again: "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool." Isaiah 1:18.

Justification and Sanctification.

When the sinner confesses his sins and asks forgiveness, his past records before God in heaven and that mind and heart photograph we have called attention to are obliterated and the photograph destroyed in the sight of God and His angels.

This is JUSTIFICATION, the forgiveness of sin.

When the sinner accepts Jesus as his personal Savior, approving the sufficiency and efficacy of the atoning blood of Jesus, as it has been approved in heaven, as a ransom for all his sins, and rests his faith upon the promises, the assurances, the announcement of God, as above set forth, then this same word brings with it the cleansing blood of Christ to the mind, heart and conscience of the sinner, and there, in his mind, heart, and conscience, cleanses that negative we have alluded to, so that the sinner's entire past life is blotted out in his mind, heart and conscience as it is blotted out in heaven.

A Clean Slate.

This, then, gives to the sinner a clean slate to start life anew, a profitable life in the sight of God and in obedience to God.

This is SANCTIFICATION, the new birth, conversion, consecration.

This is the WEDDING-GARMENT, the justification being the warp, and sanctification the weft in the weaving and tailoring of that garment, the whole then washed in the atoning blood of Christ. Reconciliation is made, peace restored; rejoicing before God and His angels; salvation, happiness, good will among men.

PRAISE TO GOD IN THE HIGHEST!

Dear brother, you are now welcome to the wedding feast.

O HAPPY BOND THAT SEALS MY VOW.

"O happy day that fixed my choice
On Thee, my Savior and my God!
Well may this glowing heart rejoice,
And tell its rapture all abroad.

Chor. Happy day, happy day,
When Jesus washed my sins away!
He taught me how to watch and pray,
And live rejoicing ev'ry day;

Happy day, happy day,
When Jesus washed my sins away.

O happy bond that seals my vows
To Him who merits all my love;
Let cheerful anthems fill His House,
While to that sacred shrine I move.

'Tis done, the great transaction's done;
I am my Lord's and He is mine;
He drew me and I followed on,
Charmed to confess the voice divine.

Now rest, my long divided heart,
Fixed on this blissful center, rest;
Nor ever from thy Lord depart,
With him of every good possess'd.

High heaven, that heard the solemn vow,
That vow renew'd shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear."

—P. Doddridge.

2. **The ten virgins.** That heaven is not a privilege or a permission or a favor, that may be granted or refused, is further illustrated by our Savior in the parable of the ten virgins. These were seemingly all alike outwardly. All had started together to meet the bridegroom. All had lamps, well polished and in fine condition, but the bridal suite tarried. Toward midnight all became sleepy, and went to sleep. Just then there was a cry made: "Behold, the bridgegroom cometh; go ye out to meet him."

The wise virgins had something which the foolish lacked, something very essential. For what good is a lamp without oil? The wise virgins had oil in their vessels, trimmed their lamps, and went to meet the bridegroom, but the foolish now, for the first, took the matter seriously and concerned themselves respecting oil.

While the foolish virgins fretted and lost time in finding oil, the bridegroom, and **they that were ready** went in with him to the marriage and, alas, the door was shut.

Afterward came also the other virgins, saying: "Lord, Lord, open to us."

But he answered and said: "Verily I say unto you: I know you not."

O what disappointment! What self-accusation! What lamentation, what shame, what dispair!

What's the Matter With the Foolish Virgins?

What is the matter with the foolish virgins? This is a very important question about which every honest, upright, sincere Christian is very much concerned. Nothing is more dangerous in

Christian life than self-deceit. Let us earnestly and prayerfully look into this matter, so as to ascertain the actual deficiency of the foolish virgins. Here we notice:

(1) That outwardly no difference is discernible. All WENT OUT to meet the bridegroom; all went in the same direction; all had lamps; and all were talking and singing with their minds occupied with the expectancy of enjoyment at the wedding feast.

(2) The difference: The wise had provided themselves with oil in their vessels, but the foolish had no oil. If they had vessels, their vessels were empty. In this we notice:

(a) Going out—the stepping out of the world in general and uniting with the church.

(b) In the confession, signified by the lamps. One could not be distinguished from the other. All the ten virgins confessed Christ as their Savior, and seemingly rejoiced to meet Him.

(c) The foolish virgins relied upon an outward comparison and similarity—the going out and the trimming of the lamps. And in the trimming some of the foolish excelled some of the wise virgins. For that is a peculiarity with outward, superficial Christians, that they are very strict in etiquette and ceremonies.

(d) The oil signifies or typifies dedication and consecration, thus the inner spiritual life, the communion with God, and the filial trust, absolute reliance and sweet refreshing repose in the Lord. And it was this, the most important trait of mind and heart that was wanting. The trouble was with their hearts, their inner life, their communion with God in prayer.

(e) A peculiarity with the foolish virgin is that she has no trouble with her heart. Things passing in the secret chamber of the heart such as sinful thoughts, emotions, impulses, hatred, vanity, insolence, do not disturb her equilibrium.

It is different with the wise virgin. She is mindful of a pure, clean heart. She realizes that God is the searcher of hearts, and she, the wise virgin, is just as much concerned about the purity of her heart, in matters of thoughts, emotions, impulses, which God sees, as she is with her conduct and deportment which her associates see.

The actual difference. The wise virgin is just as solicitous and careful about her heart sins, and needs to confess them and to have her heart cleansed, as she is about her outward life, her doings, to confess and receive forgiveness. And like David she admits and prays: "Who can understand his errors? Cleanse thou me from secret faults." The foolish virgin, on the other hand, failed because she gave no attention to her heart. She found out, when the Lord approached, that she did not have a clean house worthy of his acceptance.

"BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD."

Only the PURE IN HEART can see God.

So here again we have substantiated and proved the THESIS, that heaven is not a privilege, a permission or a favor to be

granted or refused, but that it is a STATE, A CONDITION, A RECTITUDE.

"There is no true strength for any man save in inward rectitude—in right relations between his own soul and God." E. H. Chapin.

3. **The third illustration.** We have, in the third place, a direct statement, a very heart-searching, illuminous declaration by our Lord, in His remarkable sermon on the mount. He says.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me that day: Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works.

"And then I will profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:21-23.

So it is possible to phophesy in the name of Christ, to cast out devils in the name of Christ, and to do many wonderful works in the name of Christ, and yet to be known to Him in reality as a worker of iniquity.

How touching this is for us my brothers in the Christian ministry.

CHAPTER XXXIV.

HELL— What It Is—Why It Is.

What about hell? There is no hell. There is no kaiser. There is no world war. It's all imagination; put up stories to scare people to get money; a trick by the crafty to play jigger on the artless. There is no Sing Sing in New York, no San Quentin in California, no penitentiaries, or so-called prisons or jails, in the United States or in the world; no gallows or electric chairs for the murdering (execution of criminals) of men or women. For how can a community, a State or government, be so cruel as to construct and use such awful things. All our actions are and must be animated and directed by love. The communities, states and nations are animated and inspired by love, hence they can not, and they will not contrive anything, construct anything, or do anything that will or shall deprive any one of his liberty, or hurt, or cause pain, or anguish, or fear. And God is the highest good. And God is love. Therefore he would not, no, he could not prepare any such awful place as hell is claimed to be. For how could God, who is the embodiment of all that is good and lovely, who is goodness and love personified, prepare a hell, such as it is claimed he has, and then create beings to be tormented in it?

So, then, if there is no kaiser, no penitentiaries, no German atrocities, no Turkish massacres of Christians, then, we admit, there is no hell.

But if counties have jails, if states have penitentiaries, if gallows are constructed and criminals executed, then, we insist, there is a hell, just as actual a hell as the jails are jails, the penitentiaries are actual and in existence for the punishment of criminals, and just as actual as gallows are erected and murderers executed, hanged in them.

No hell, no heaven; if a heaven, then also a hell.

If rational, intelligent, self-conscious beings exist, then there must be freedom of choice, preference of selection, freedom of movement and of action, unbounded, unrestrained liberty enforced by willing and guided by rational discrimination, comparison, judgment, preference in selection between good, better, best, on the one side, and bad, worse, and worst, on the other.

Not only this; for light would have no name and no meaning if night and darkness did not exist. Sweet would have no name and no meaning if the opposite, the sour did not exist. The good things receive appreciation and value only by being compared with the bad things. Health becomes valuable and we appreciate health by seeing the sick. Or rather: We first learn to appreciate health when we are sick and helpless and suffer pain; then when regaining health, relief from pain, do we actually enjoy health more than ever before. Almost everything has its opposite, as: light—darkness; warm—cold; hot—freeze; sweet—sour; or bitter or rancid; good, better, best—bad, worse, worst; love—hate; life—death; heaven—hell.

Requisites, Indispensible for Development and Growth.

"All moral obligation is preferential and binds us to select the better as against the worse of two possibilities."—Martineau.

The Tree of Life and the Tree of Knowledge.

For this purpose were the two trees—the tree of life and the tree of knowledge—placed in the midst of the garden of Paradise: to promote natural development and growth of intellect, the exercise of mental faculties—comparison of opposites and comparison of degrees of either; the exercise of preferential selection, and the ability to distinguish and to discriminate between the opposites and the degrees in either, but also which is the most beneficial to accept, to use, to do, to practice, to recommend.

Adam, the Patriarch—Adam, the Preacher—Adam, the Executor.

Here, between these two remarkable trees—the TREE OF LIFE and the TREE OF KNOWLEDGE—as the Holy of Holies, Adam would have assembled his family and descendants, and here he would have preached his sermons to them, these two trees being his subject, and God's command his text.

Pointing to the Tree of Life, he would have said: "Eat of this tree and you shall live, know and understand our Creator better, know and understand His manifold most remarkable works better. And after a while, as you develop and grow in knowledge, understanding and efficiency and usefulness, special work will be given to you here in this abode, and finally, more important work and opportunities for higher achievements in other realms of the Lord's universe.

Furthermore, by eating of the tree of life, your bodies become gradually transformed and liberated from terrestrial limitations. And thus transformed and liberated your power and usefulness expand, your abilities and activities increase, even to the management and control of all natural forces and resources, for the use and enjoyment of the entire human family.

Yes, and even more, the preacher Adam would have continued, being the sons of God and created in His image, in face the antitype of the Lord, you will be allowed to me with Him, to follow Him and to become co-workers with Him, just as my children and your children work together in and for the family.

So you, my children, have great opportunities, great possibilities, always advancing, always growing, always reaching higher and higher, toward the stature of the Father our Creator and Lord.

Pointing to the tree of knowledge. Adam, taking on a serious expression of countenance, would have said: This tree and its fruit are the exact opposites. The tree itself has a symmetrical, lovely appearance, and its fruit of a golden, rosy, inviting appearance. But a mere taste of that fruit brings instant death. For the Lord hath said "the day ye eat thereof, ye shall die." The contents of that tempting fruit is death. Therefore touch not, taste not, for if

anyone does, everything gained and attained or to be gained and attained by the eating of the fruit of the tree of life will be lost.

Death, what is that? Innocent Abel may have asked, as he had not seen anything or anyone die.

Death is the opposite to life. Adam would have answered. A living being moves, a dead body is motionless. A living body has feelings, a dead body is numb. A living body is warm, a dead body is cold, a living body maintains itself by nourishment the dead body decays.

(1) An object lesson for illustration. Here Adam, being a practical teacher and an inspired preacher, himself under the tutorage of God, would demonstrate by cutting or breaking off a few twigs or branches of trees and vines, to show the assembly how the leaves shriveled, how the blossoms failed to develop into fruit, as on living trees, but dried up and fell off, and how the branch itself dried up and became brittle. And he would undoubtedly go further to a beautiful flower-bed pull up a few flowers, a geranium, a daisy, and a forget-me-not, root and all, calling attention of the assembly to the withering and dying of these and then explaining that such will be the effect to any person, eating the fruit of the tree of knowledge.

So, then, we see the one object of these two trees in the midst of the garden. And now we will notice:

(2) Object, the Consciousness of Liberty. Consciousness of liberty is the requisite for full enjoyment, development and growth. Unlimited and unrestrained liberty is the condition for unlimited and unrestrained happiness. And here, again, the condition—that to choose your own course in life, to select your own associates, to do the things to your liking, the things most agreeable is in evidence. It affords pleasure to know, to realize, that you may do the thing you choose to do, and don't have to do that other thing which you are averse to. But this pleasure or enjoyment would be lost if the faculty to distinguish the difference between the two objects were lacking or undeveloped. But we notice, finally

(3) The object, that freedom to choose, involves responsibility for consequences. Whatsoever a man soweth, that shall he also reap. This is an immutable law, a natural consequence, and cannot be escaped. Whoever denies this or ignores this, is an imposter and a coward.

So now we have made the circuit, and have come back to the starting point, namely: there is and must be a HELL for those who disobey God's timely warning, misuse the liberty, and defy the living God.

And there is and must also be a heaven for those who choose and abide by the tree of life, and in filial love and obedience cling to the living God, and respect and honor Him.

Sowing and Reaping.

"For we must all be made manifest before the judgment-seat of Christ; that every one may receive the things done in his body,

according to that he hath done, whether it be good or bad." Paul—2 Cor. 5:10.

The Glutton and Lazarus. The consequences above referred to are strikingly illustrated in the narrative of the glutton and Lazarus in Luk. 16:19-31, by Jesus Christ.

The glutton, dressed in purple and fine linen, fared sumptuously, just as the rich, the wealthy, the indolent, are doing today. Their chief concern is luxury, gaiety, amusements, pleasures, pleasantries—anything to gratify the carnal mind. But to enjoy these things undisturbed, they banish from their mind and shut out from view or consideration their responsibility to God and accountability to Him.

But unavoidable circumstances opened the glutton's eyes and made him change his mind.

"And in HELL he lifted up his eyes, being in torment * * * and he cried and said:

"Father Abraham, have mercy upon me, and send Lazarus, that he may dip the TIP (only the tip) of his FINGER in water, and cool my tongue; for I am tormented in this FLAME."

Now he lifted up his eyes. Now he cried: O, for a drop of water! Father Abraham, have mercy upon me. Just a single drop of water from the tip of Lazarus' finger, that's all I ask.

His cravings, his demands, and his pretentions had been reduced immensely: from purple attire and fine linen, from sumptuous fare every day, to a single drop of water from the tip of a finger.

Did he get it? Can you change a crop at harvest time? Is it reasonable to ask or to expect a crop different in kind from the seed you sowed? Sowing wild oats in springtime, you can not expect a crop of golden wheat at harvest. When others feast on the abundance of their wheat and rejoice, you will have to be contented with a morsel of your chaffy wild oats: for that is the kind of seed you sowed, and blame yourself.

Abraham's Answer: "Son, remember that thou in thy lifetime receiveth thy good things, and likewise Lazarus evil things; but now here he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed, so that they that would pass from hence to you may not be able, and that none may cross over from thence to us."

Remember.

Remember! that is the horrible conclusion, the end of a life in sin.

Remember your mother's tears and prayers.

Remember your father's anguish for your sake and his admonitions, and his disappointments by reason of your riotous living.

Remember the teaching in the Sunday School.

Remember the earnest entreaties and solicitations of the minister privately and from the pulpit, advising you, asking you, begging you to accept Christ and to live a Christian life.

Remember Calvary and the loving sacrifice made by Jesus

Christ for your soul, giving his heart blood, his life for your salvation—but in vain.

Remember, that selfishly, stubbornly you followed your sinful, carnal inclination, bringing such fruit as this—now gratify yourself with your own foulness.

Remember the announced and, by you defied, divine, moral and natural law: "WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP."

Remember—don't expect wheat from tares, grapes from thorns, figs from thistle, blessings from cursing, happiness from degradation, heavenly approval and reward from disobedience and rebellion, heavenly bliss and enjoyment from a hellish mind and disposition.

Remember that it is just and proper for you to get your reward from the master which you have served. You have no complaint to make. Satan, your voluntarily chosen master, is giving you the best he has got; it's the best he can do.

Remember lastly, that "the wages of sin is death, but the gift of God is Eternal Life through JESUS CHRIST, OUR LORD." Rom. 6:23.

A Missionary in Hell.

This gluttonous fop becomes missionary minded in hell.

He remembers his five brothers. But he doesn't want their companionship in hell. Why?

Has he now become concerned about their salvation, the rescue of their souls?

From a selfish point of view—Yes.

From a tender, loving point of view, looking to their happiness, their salvation, and their joy in heaven—No.

No, not in the least.

No tenderness, no sympathy, no love in hell.

These divine attributes and virtues were destroyed and obliterated, and superceded by satanic hate, enmity, madness, now fully developed; for these are the attributes of satan, the liar and the murderer from the beginning; and those associated with him, who adore him and obey him as their master and captain, become partakers of his nature, mind and disposition, and have the same desire and the same aim.

No, this gluttonous fop wants to save himself, that is all.

Save himself from what? From:

(1) The additional torture of listening to their groans, and cries, and weeping, and gnashing of teeth.

(2) From the fire-baals thrown at him by their accusations and cursing for his misconduct and bad example; for his all too powerful leadership on the road to hell. He now knew that he was the cause of his brother's lost condition, and he feared to meet them and submit to their firey embrace and their flaming kisses in hell.

Feasting and Carousing in Hell.

Think of it, where parents, or father or mother, be the cause of

the loss of their children or any one of them. What a meeting!

What cursing greetings,
What screaming salutation,
What firey, raving embraces,
What burning, biting kissing.
O, what a meeting that will be in hell!

Satanic Taunting Torture.

And then, in addition to this, filling the cup to overflowing, the mocking, taunting, insulting torment by satan and his angels. For the degredation and torment of human beings is their enjoyment.

Shame, shame, you miserable culprits, created in the image of God, and ransomed by the heart blood of the Son of the living God, having room prepared for you in the glorious heaven, and there to associate with patriarchs, saints and angels;

But you rebelled against the Father that loved you,

You despised His tenderness, loving kindness, His boundless mercy,

You slighted and scorned the Son of God who shed His blood and gave His life to save you,

You are the most unworthy and the most contemptible among living beings, and deserve no sympathy or consideration, but the extreme agony and torture are now and will forever be your well-deserved portion.

Shame, shame, shame!

Heavenly Opposites.

Whatever we find in heaven, we find the opposite in hell.

Happiness and joy in heaven—anguish and torment in hell.

Playing of harps and singing in heaven—gnashing of teeth and weeping in hell.

Salvation and rejoicing eternally in heaven. The scorching fire is not quenched and the gnawing worm dieth not in hell.

"Him that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my own new name." Rev. 3:12. And the smoke of their torment goeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whoso receiveth the mark of his name." Rev. 14:11.

Christians, being instrumental in winning souls for Christ, will be rewarded by God and blessed by the souls they have saved—sinners having been instrumental in leading souls astray or in any way causing the loss of salvation, will be subjected to harsher, severer punishment, and increasing torture by the presence of the lost souls.

The larger the number of souls you bring to Jesus, the greater your reward, the more jewels in your crown, and the greater your

happiness and rejoicing in heaven—but the larger the number of souls you are instrumental in bringing with you to hell, the greater your shame, the more numerous the fire balls and exploding shells of accusation, cursing, and taunting will be thrown at you, and the more piercing, tearing, excruciating will be your agony, your remorse, your never ceasing torment in hell.

CHAPTER XXXV.

AT THE PARTING OF THE ROAD.

Make Your Choice.

My dearly beloved friend, don't deceive yourself and don't let anyone else deceive you. You are now at the parting of the road, and you should stop and consider whither you are going. A Christian life with God and His benignant people on the one hand, and a life in sin and shame, and fellowship with satan and his adherents on the other hand. Heaven with all its blessings, honors, happiness, enjoyments, and celestial associations, on the one hand, and hell with all that that world implies on the other hand.

The choice is yours, the preferential selection is yours. And the consequences following, as inevitable results, will be yours to enjoy or to suffer, depending on your choice.

I have made my choice, says someone. Jesus Christ, my blessed Savior, who died for me, is my choice, and I have been cleansed from all my sins in the atoning covenant blood of the Lamb of God; and I have selected heaven for my home to be, and the Church of God for my home just now, preparatory to the coming of the kingdom of Christ, and the coming of Christ to establish His throne in Zion, in the promised land.

God bless you, my brother! Here is my hand of Christian fellowship.

How to Do It.

How is this thing, choosing and selecting, to come about? asks another.

A vital question this is and will be answered.

(1) Read the Bible, especially the New Testament, God's message to you, and pray for light to know yourself, your actual condition.

(2) Confess your sins.

(3) Recognize and accept Jesus as your personal Savior, persuaded that He died for you to save you, and that He now—just now, this very moment—stands ready to receive you and to forgive all your sins.

(4) Attend divine service and open your heart for the minister or a prominent Christian. This will help you very much, and you will have a circle of Christian friends to pray for you, to sustain and to lead you, to sympathize, encourage and to help you, becoming a barricade around you against temptations and backsliding.

Begin right now; this may be the very moment selected by your Savior to touch you and to save you. Now is the acceptable time, now is the day of salvation. It is providential that this book has been written, and that it has now been placed in your hands. It is providential that you are now reading this chapter of the book. Right now make the following prayer your own; say it down on your knees, and repeat it with deep heart-supplicating sighs frequently in your work. Change or add thereto as your awakening conscience and your feelings under prevailing conditions and cir-

cumstances suggest, for words and expressions formulated in the heart by spiritual impulses are always the most effective and the most acceptable.

When Peter was about to drown, he cried: "Lord, save me! I perish."

The publican smote himself on the breast and exclaimed: "Lord have mercy upon me, a sinner."

The Prodigal Son.

The prodigal son is a most striking example of a penitent sinner, and being told by Jesus himself, we know that it is genuine. And we also know how sinners in that condition and in his mind, and doing and confessing as he did, will be accepted. For it matters not how we are able to express ourselves; but it all depends upon the broken-hearted and the contrite-spirited condition.

The prodigal, having wasted everything which he brought with him from his father's house, suffered from famine and was in danger of perishing.

Then he came to himself. Then he was able to compare his own condition and his surroundings with what he knew were the conditions and the surroundings of his father's house.

Good for him, that he came to himself. That's the very first thing for all sinners to do—to come to themselves, to find out what they are at, what they are up against.

Then he also had something to say about it, and he said:

(1) What his present condition was—"I perish here with hunger, though many hired servants of my father's have bread enough and to spare."

(2) What he would do—"I will arise and go to my father."

(3) What he would say to his father, his confession—"Father, I have sinned against heaven, and in thy sight. I am no more worthy to be called thy son. Make me as one of thy hired servants."

The Important Thing.

The prodigal did as he said he would—he arose and he came to his father. This is the important thing. So many make promises and make resolves, but procrastinate, delay from day to day until too late. If one could interview the lost souls in hades, we would find that the majority of them lost by procrastination.

Not just now is the most alluring and the most powerful snare the devil has to decoy poor sinners to hell.

Dear reader, what are you going to do about it? Come, come now!

I Have Sinned Against Heaven.

Jesus, knowing conditions and effects in heaven and on earth, lets the prodigal confess that he has sinned against heaven too, not alone against his father.

Christ, also, had to reconcile things in heaven (Col. 1:20) which has reference to the angels; for the fall of Adam and Eve, and the

consequent sinfulness of the human family, disturbed the harmony all through the universe. In the three parables in Luk. 15, Jesus refers to the effect the finding of the lost shep, the lost money and the prodigal son's home-coming, saying:

"Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Notice the far-reaching effects of sin. Heaven and earth are affected both by the sinner and his sinning, and also by his repentance.

The Reception.

The prodigal started—he started homeward. And his father saw him yet far, far away, and had compassion, and ran, yes, indeed, he ran, and he ran with such speed that he fell, yes, he actually fell on his neck and at once started kissing him.

What? Wait! Didn't he have a switch along to give the boy a good thrashing?

No! The loving father full of joy at his son's return, forgot all about that.

Didn't the father give the boy a right smart scolding for the sorrow and shame he had brought the father and family—didn't he, before kissing him?

Why, no! No time for that now. The father's heart was so overflowing with parental joy, that his son, his own beloved son, had returned, that he just fell on his neck and started kissing right away.

Hold on a moment! The prodigal had been herding swine, his clothes were all ragged and dirty and filthy; didn't the prodigal have to change his clothes, and have a good scouring bath with plenty of soap and the use of both brush and sponge to get him clean?

No, no, no! The tenderly loving father met him while yet far, far off, his heart leaped for joy, he couldn't wait—how could he? He just fell on his neck and kissed him.

O lovely, loving, merciful father in heaven, how can any prodigal, how can any poor sinner, remain in his sins away when such reception awaits him if he only will return!

What a surprise for the prodigal. Burdened with his sins and ashamed to return home in such a condition, his gait is slow, his steps tottering. Ashamed to look up toward heaven, his head bent, his eyes almost on his feet and swimming in tears, which dropped but were gathered by invisible servants or guides, and counted, the fatherly embrace stunned him at first. But regaining poise, he must make his confession and submit his supplication. So he said:

"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son * * *"

What? Isn't he going to finish his humble confession with the supplication: "Make me as one of thy hired servants."

Why, friends, he simply couldn't, for his loving father kissed that away from him.

And before the son had taken his breath and was ready to start again, the father slipped in ahead of him with an order to the servants:

"Bring forth quickly the **best** robe, and **put it on him;** and put a ring on his hand and shoes on his feet:

"And bring hither the fatted calf, and kill it, and let us eat and be merry."

Bring forth quickly—a robe—a second hand one at first, and a better one after a while if he proves himself worthy?

No, no, No! Bring forth the best robe!

The best robe?

Yes, the BEST ROBE, and bring it quickly, too.

So that he may put it on?

No, you put it on him; and put a ring on his hand and shoes on his feet; and be quick about it, too.

A ring on his hand! Yes, the emblem and seal of the New Covenant, the Covenant Ring.

And shoes on his feet! Yes, "that his feet may be shod with the preparation of the Gospel of Peace." Eph. 6:15.

The Merry-Making.

Now to the feast. The guest of honor having arrived and his toilet having been attended to, and the fatted calf prepared, the next thing in order was the feast, assembling at the table where the beloved son now occupied the seat of honor. He would not have chosen this place of his own accord; for in his own estimation the simplest place, just inside the door, would be too good for him. But he couldn't help himself; for everything was done for him and about him.

Unreserved Surrender. All that he could do, and that he was expected to do, was to surrender himself unreservedly to be treated and handled by the father and his servants, for his own welfare, and all went well. So he didn't go, but he was placed in the seat of honor, and no one had a right to kick either. Father willed it so.

Let us eat and make merry! Let us—who? The father and those he spoke to—the servants. The household, the servants included. All good masters are interested in the welfare and enjoyment of their servants, and all good servants are interested in the welfare and progress and enjoyments of their master.

What a Feast! What Merry-Making! Every eye attracted to the guest of honor, every smile was caused by his appearance and the twinkle of his eyes, and his appreciation and gratitude expressed by nodding and gentle clauses and sentences spoken, though somewhat suppressed by emotion and tears, actually brought the guests into rapturous rejoicing, each one vying with the others in congratulations and felicitation, intending cheerfulness and happiness to the beloved one. And in all this, there was

one who excelled, one who felt happier and appeared more interested than anyone else.

Who could that be? Who would you, dear reader, suppose it to be? The Guest of Honor would be to some a brother, to some a comrade, to others a master, perhaps, but to only one, in this narrative, he is a son. The father, the lovely and loving father could not be outdone—he excelled.

Heaven and Earth Interested.

Dearest friend! Heaven and earth are interested in you, solicitous about your welfare, your salvation. Why tarry, why delay, when such a reception is awaiting you?

And of more than ordinary importance is this for our beloved soldier boys. If it should happen that anyone of you should step into the other world from France or from England, or from Germany, we wish to meet you in heaven. You will find your mother there, your father there, your brothers and sisters there, and multitudes of acquaintances there. O, meet them there.

We are all so intensely interested in you. You have listened to the call from your beloved country. You go to vindicate its honor and to establish world democracy at the risk of your lives. We appreciate your patriotism and we applaud your heroism. We at home will give you the best we have, and remember you in our prayers every day, that you may feel that you have a solid, reliable backing.

Christian Soldiers.

But we wish our brave and self-sacrificing soldier boys to be Christian soldiers as well, and to go against the enemy in the spirit of David. If you do, there will be no question as to the speedy victory, and the small sacrifice of life.

Remember, that the battle is the Lord's, but then we must dedicate our lives to Him, worship Him, trust Him, and follow His directions.

A Penitent's Prayer.

Lord and Savior, Jesus Christ, save my soul!

Open my eyes that I may see and discern my sinfulness.

I now desire to surrender myself entirely, unreservedly to Thee, hereafter to be wholly Thine.

Thou, O my Savior, hast purchased me with a price, equal to Thine own life, therefore I am legitimately Thine, though having spent my useless life in the world, and in the service of satan, thine enemy and the defiler of my soul.

I want to thank you, blessed Lord Jesus, for having spared my useless, miserable life from destruction, notwithstanding my shameful wickedness until this hour.

Thou mightest have hurled me to hell instead of bestowing days of grace, which I regretably have misused to offend Thee, to trespass against Thee, to oppose Thy Spirit, and to desecrate Thy Holy Name.

I now see the error of my way, and the folly of my life, and it grieves me as I look back and consider the evil I have done and the opportunities for good and useful service that I have lost.

O, that I had an opportunity to live my life over again, I would worship Thee and direct my life according to Thy commandments.

O, Lord my God, forgive the sins of my youth, and save me as I am. I throw myself unconditionally on Thy mercy. It is all I can do, cleanse me of my sins.

Grant that my whole being hereafter may be pleasing in thy sight, and my life an honor to Thy Holy Name.

This I humbly and penitently ask by virtue of the Redeeming Blood of Jesus Christ, and in the name of Jesus, My Redeemer. Amen.

CHAPTER XXXVI.

God's Assiduity, Dexterity—Man's Accountability, Liability.

(Under this heading will be considered God's dealings with men and His requirements in punctual and literal obedience to His statutes and ordinances, and results—rewards or punishments meted out commensurate with promptness of execution or the refusal or the negligence evinced.)

I.

Noah, the Preacher of Righteousness.

"God spared not angels when they sinned, but cast them down to hell, and committed them to chains of darkness, to be reserved unto judgment;

"And spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly;

"And turned the cities of Sodom and Gomorrah into ashes, condemned them with an overflow, making them an example unto them that should live ungodly;

"And delivered righteous Lot, sore distressed by the lascivious life of the wicked." 2 Pet: 2:4-7.

Notice the depravity of the human race at the time of Noah, God gave them one hundred twenty years, during which time Noah preached the words of God, that on a certain date, the whole period of grace being 120 years, from the date of announcement, the world should perish by flood. And proving that he believed what he preached, he builded an ark for safety. But he failed to get a single convert during that whole time.

The scientists and wise men of that time ridiculed old Noah. Why, it is physically impossible from any source to cover the whole earth with water so as to cover the tops of mountains, they would say.

And the people believed them, for their deductions were more reasonable and more to the liking of the populace than the crazy prophecies and arguments of Noah. So they continued marrying, planting, building, trespassing, pleasure-seeking, sinning, up to the day that Noah entered his ark, and God Himself shut the door. Not even the mysterious coming into the ark of the various kinds of animals could change their attitude.

Alas, it is possible for individuals and for peoples, so to harden their hearts, so to sin against the Holy Spirit, that it becomes impossible to retract, to repent, to change the downward course to destruction.

How different with Noah and his family. This is said of Noah: "AND NOAH DID ACCORDING UNTO ALL THAT THE LORD COMMANDED HIM."

O, I could wish for no better title than that.

O, my God, grant that I may fully comprehend Thy will, and led by Thy Spirit, delight in doing it!

Notice that the same element which carried Noah and his family to safety killed everybody else; but the means of their salvation was the ark. In other words: in all respects the DOING of God's command, as revealed to him in the words God spoke to him.

With Noah God started a new race along the lineage of Seth. The Cainites were totally annihilated, swept off from the earth, notwithstanding they were giants and renowned by their contemporaries.

II.

Abraham, the Friend of God.

"And he believed in the Lord; and he counted it to him for righteousness."

Abraham, the friend of God and the father of the faithful, is an interesting, lovely character for our study, and a model, an example for us to imitate, to follow.

God ordered Abraham to leave his father's house, his relatives, friends and country and to start on the way to a land that the Lord would show him. Abraham asked no questions but went.

Abraham did not get a foot of land as a personal inheritance in that country, but when his beloved wife, Sarah, died, he had to buy a burying place for four hundred shekels or two hundred and sixty dollars, saying to the natives, "I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury the dead out of my sight." Yet Abraham continued in unshaken faith and humble obedience to his God.

Abraham was assured that he was to be the father of many people, even as numerous as the starry skies, yet he was childless, and he remained childless until his wife had passed the childbearing age. Yet Abraham failed not; but when the time was set: "I shall return at this time next year, and lo, thy wife Sarah shall have a son"—Sarah, standing in the door of the tent, heard this, and laughed—but Abraham embraced the promise with childish devotion. He failed not.

Trouble arose between the herders of Abraham and his nephew, Lot. There wasn't room and pasture enough for the herds of both. It would have been very natural for Abraham, the elder and the one who had the divine promise of the land, to have said: "See here, Lot, this won't do. You are crowding and encroaching upon me, causing quarrels and trouble. You must find other pasture, and depart."

But, no; he leaves the choice to Lot. "Let us separate," he says, "for we are brothers, and there should not be any bad feelings between us, our families or our servants. If you choose to go west, I will go east, and if you choose to go east, I will go west. Lot chose, giving greater attention to the abundant pasture and carnal wealth than the environment and the spiritual welfare for himself and family; and by his selfishness and greed, he lost everything, and his wife and his home besides. But Abraham failed not.

He finally got the son of promise, after long waiting, and rejoiced. But another trial was due. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

Abraham, knowing nothing but to obey, took his son and started. Of course, it wouldn't do to tell his mother, Sarah, anything about it. Abraham went at it in a manner that indicates his determination to carry out God's orders literally; tied the beloved son to the altar, in case of resistance when he was going to apply the knife; and having already the knife in his hand ready to pierce the heart of his beloved son, the angel stopped him, saying: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Abraham was sure that God would make good His promise respecting his descendants, and he thought that God could raise his son from the dead; "from whence also he received him in a figure." Heb. 11:17-19.

Confidential Intercourse. "And the Lord said: Shall I hide from Abraham the thing which I do? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Yes, "the secret of the Lord is with them that fear him; and he will shew them his covenant." Ps. 25:14. Our God is the same now and forever; and as he revealed himself to his humble, faithful and obedient servants of old, so he does even now.

Now let us repeat: "And Noah did according UNTO ALL that the Lord commanded him." Therefore he saved himself and his whole family: his sons and their wives. It was good to be of the household of Noah at that time, and to be a recipient of the grace and favors won by this faithful servant by his loyalty.

Abraham, the friend of God, the father of many nations, the father of believers especially, found in the Lord his shield and his exceeding great reward, prominent on earth as faithful and true, and prominent in heaven, having Lazarus in his bosom.

III.

Joseph, the Favorite.

Three characteristics in the career of Joseph make him especially lovely and great, giving brilliance and luster to his greatness all through his life. These are:

1. His faith in God and obedience to His commands, yet only taught him as a tradition, handed down from his great grandfather, Abraham, for the written word of God was not yet available.

2. His grand resistance to temptation, his steadfastness. "How can I do this great wickedness and sin against God," were the words, the effective weapon, mightly in his pure hand to overcome and to rid himself of the insidious temptor. See Gen.

30:7-12. This steadfastness brought him into prison, but in this the enemy, satan, overreached himself, for instead of bringing shame and reproach to the fair name of Joseph, to make an outcast of him, the prison became a school, an academy, yes, even more, a university to him, affording time and opportunity for meditation and prayer, and becoming susceptible to the whispers of the Spirit and the guiding hand of God.

3. His treatment of his brothers. These brothers hated him, abused him, planned to kill him, and finally sold him to the Ishmaelites for twenty pieces of silver for a slave, and yet Joseph had only kind words for his surprised and now humiliated brothers. Watch him; listen to him: "And Joseph said to his brethren: Come near me, I pray you. And they came near. And he said: I am Joseph your brother, whom ye sold into Egypt.

"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

"For these two years hath the famine been in the land; and yet there is five years, in the which there shall neither be bearing nor harvest.

"And God sent me before you to preserve you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

"So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout the land of Egypt."

So Joseph to his surprised and excited brethren. Not a word of reproof or reproach for their cruelty, abuse and villainy. No, not a word.

"Not you but God sent me here before you to preserve life, and to preserve you a posterity, and to save your lives by a great deliverance," are his quieting, consoling and reassuring words. And then he embraced and kissed each one of them; all of them weeping the tears of reconciliation and love! What a grand imposing sight, this! A sight inciting the admiration of angels, shouting in heaven and consternation in hell.

How Christlike. Not only speaking consoling and reassuring words, even that more than his brothers deserved, but he nestles each one of them in fraternal embrace, the flame of love sparkles into the consoling kiss, and the emotions of the heart burst forth into a stream of tears.

"And after that his brethren talked with him." After what? No danger now. Joseph kissed open their mouths, as the father did his prodigal son on returning. Luk. 15. But what do you, my reader, think they would have to say now? What in all likelihood would be their first words?

Smarting of a seared conscience. All went well as long as their father Jacob lived; for he appeared unto them as an intercessor and a shield, knowing as they did that Joseph would not distress his father in any way. But after the death of their father,

what would he be most likely to do? Notice, how their sins, their wickedness in their youth haunted them. So they said to one another: "Joseph will peradventure hate us, and will **certainly** requite us all the evil which we did onto him.

And they sent a messenger unto Joseph, saying: "Thy father did command before he died, saying:

"So shall ye say unto Joseph: Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil. And now, we pray thee, forgive the trespass of the servants of the God of thy father.

"And Joseph wept when they spake unto him.

"And his brethren also went and fell down before his face. And they said: Behold, we be thy servants.

"And Joseph said unto them: Fear not; for am I in the place of God?"

Now, what would Joseph do? Dear reader, what would you do? What have you done, and what are you doing under similar circumstances? Remember, Joseph had no Bible as you have, much less a New Testament, as you have (Have you?), no Jesus Christ for his model, as you have.

Now, close attention. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

"Now therefore fear not; I will nourish you and your little ones. And he comforted them and spoke kindly unto them."

Christianity. "But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you, and persecute you;

"That you may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

"For if ye love them that love you, what reward have ye? Do not even the publicans the same?"

We have now made acquaintance with three Biblical characters before any written word of God, any command or any precept in writing was available. Yet these three, with many others—Abel, Seth, Enoch, Eliezer, Abraham's faithful servant, and Isaac, less prominent in history—lived up to New Testament Gospel ideals. How much more, then, the confessing Christians of the new dispensation, the church of Christ with all the means of Grace, placed at their disposal?

"For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward;

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. 2:1-4.

"How shall we escape?" my Christian friends, is the salient question for us to consider. How do our lives and faithful service as ministers measure up to the law of God and the precepts and example of our confessed Master, Lord and Savior, Jesus Christ? God is long-suffering, but his threats to punish the disobedient are just as sure and relentless as are his promises to the faithful and obedient, or to the heartbroken penitent.

God's chastisement is upon us, the sword and famine are already doing its bidding in many lands, and pestilence may finish the job if we awake not and do fruit mete to repentance.

It should not concern us so much what the scourge is or what it is made of as the cause of having it let loose to commit bloodshed and to inflict such great measures of suffering.

We will now turn our attention to failures of great Biblical characters and notice the consequences.

CHAPTER XXXVII.

Disastrous Failures.

Moses, the Lawgiver, Failed.

My attentive and considerate reader is surprised and shudders at the above heading.

Failure, linked to the great name of Moses, who has the credential that he was the faithful servant of the Lord—that must be an imposition, a misconception. Slowly, slowly, my brothers. The failure of Moses is the more deplorable because he failed at the close of so brilliant a career. And the loss to him consequent of his failure was inestimable, for by reason thereof, he missed the opportunity to enter the promised land, the object of his journey.

We now turn to the Biblical narrative:

"And the Lord spake unto Moses, saying:

"Take thy rod, and gather thou the assembly together, thou, and thy brother Aaron, and speak ye unto the rock before their eyes; and it shall give forth water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

"And Moses took the rod from before the Lord, as he had commanded him.

"And Moses and Aaron gathered the congregation together before the rock, and he said unto them:

"Hear now, ye rebels; must I fetch water out of this rock?

"And Moses lifted up his hand, and with his rod smote the rock twice; and the water came out abundantly, and the congregation drank, and the beasts also."

And here Moses and Aaron failed. Here they both lost their wished for, longed for, prayed for, worked for, suffered for—opportunity, satisfaction, enjoyment **to enter the Promised Land,** the cherished hope of a lifetime.

So near; and yet—LOST! Why? Listen to the Lord; he will inform you. Listen and tremble. If such failures and dire consequence could befall a servant of God like unto Moses, what is to be said of our failures and resulting consequences?

And the Lord spake unto Moses and Aaron, saying:

"Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

Now, wherein did Moses and Aaron fail? Didn't they obey God's command? Yes, they did. **No, they did not.** YES, to the doing; NOT to the HOW of doing it. And here it is where we also fail. We have the semblance of doing but lack proper attention to details of the command, the heart and soul in it.

Here let us notice:

(1) The very simple command: "Take the rod, and gather thou the assembly together, thou, and Aaron, thy brother, and SPEAK UNTO THE ROCK before their eyes, and thou shalt

bring forth to them water out of the rock." Nothing ambiguous in this command: **"Speak to the rock."**

(2) Moses and Aaron's failure. Instead of speaking to the rock, Moses spoke to the assembly, and said unto them: "Hear now, ye rebels; must I fetch water out of this rock?" and then he lifted his rod and smote the rock twice.

Instead of speaking to the rock, he scolded the assembly; instead of speaking to the rock, he smote it twice with his rod.

Turning to an incident earlier in the journey, we find that Moses was commanded to smite the rock on a similar occasion, as recorded in Ex. 17:6: "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt **smite** the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."

The smiting of the rock in this instance had two implications:

(1) As a means to strengthen the faith of Moses and the elders, that doing this would give water. This God implied when he said: "Take thy rod, wherewith thou smotest the river in thine hand and go." With this rod he smote the river before Pharaoh and his servant; and all the waters that were in the river were turned to blood." Ex. 7:19-21. Again, with this rod in his hand stretched out, the sea divided, so that the people could walk through it without the wetting of their feet. The Israelites having safely crossed, Moses again reached out his rod, and the channel closed, and the Egyptians, attempting to follow the Israelites, were drowned.

Now, therefore, this rod in the hand of Moses had been the means of working many miracles by the direction of God.

And inasmuch as God directed Moses to take the rod in the last instance also, it would be only natural for him to use it as it had been used before, following tradition and custom.

(2) The striking or smiting of the rock typifies the suffering of Jesus on the cross for our sins, that we may be partakers of the waters of life, and the outpouring of the Holy Spirit.

Now, therefore, Moses, having had so close communion with God for many years, ought to have grown and advanced in confidence to God in such a degree that God's word was sufficient without a visible emblem or token; for visible tokens or emblems may cause superstition, leading to idolatry, distracting from God, and discrediting the efficacy of His word, knowing that it is the word of God, and that alone, that has the power, independent of any visible token or means.

(3) The smiting of the rock, typifying the suffering of Christ, would be admissible only once; and not a second time, for Christ should suffer only once the agony of Gethsemane and the cross, hence this second smiting, and that twice, was a gross misrepresentation.

Therefore the Lord said: "Ye believed me not, to sanctify me in eyes of the children of Israel."

Again: "Ye rebelled against my commandment in the desert of

Zin, in the strife of the congregation, to sanctify me at the water before their eyes." Ex. 27:14.

Moses complains regretfully of this in his last address to his people, saying: "Also the Lord was angered with me for your sake, saying: "Thou also shall not go in thither." Deu. 1:37.

Moses' pleading with God to reconsider his decision, forbidding him to enter the Promised land. "And I besought the Lord at that time, saying:

"O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there in heaven or in earth, that can do according to thy work, and according to thy might?

"I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

"But the Lord was wroth with me for your sakes, and would not hear me. And the Lord said unto me: Let it suffice thee; speak no more unto me of this matter."

How touching, this supplication, yet refused! Furthermore, Moses is forbidden to mention his desire any more. "Speak no more to me about this matter," said the Lord.

But the Lord himself brought the matter up once more for the humiliation of Moses, and as a reminder and a lesson to all God's servants and people, and a timely warning (a) to pay close attention to God's word, clearing our minds from past traditions and customs and habits and prejudices; (b) giving close attention not only to the doing but also to the HOW to do it. In the first instance God's direction to Moses was to SMITE the rock for water. In the second TO SPEAK to the rock for water.

Even at the last hour, just at the pronouncement of Moses' remission, he is reminded of this failure, so aggravating, so disheartening.

"And the Lord spake to Moses that selfsame day, saying:

"Get thee up into this mountain Abarim, unto Mount Nebo * * * and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered to his people:

"BEACAUSE YE TRANSGRESSED AGAINST ME among the children of Israel at the waters of Meri-bah-Kadesh, in the wilderness of Zin, because ye sanctified me not in the midst of the children of Israel.

"Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel."

PRACTICE WHAT YOU PREACH.

Moses, the old dispensation mediator, was in all respects subject to the laws he received and promulgated. Sin is sin, trespass is trespass, whoever the committer is, God will uphold and insist upon the sanctity of His law, and punish disobedience, whether committed by heathen, publican, saint or angel. For God is no respecter of persons.

It is strict LAW-ENFORCEMENT that gives RESPECT to

law, submission to authority, and which maintains order, loyalty, peace and harmony.

The Inference. If Moses, having direct communion with God, communicating with him face to face, and having walked with God, nearly one hundred and twenty years, forty in Egypt as a prince, forty in Midian as a shepherd, and now nearly forty years as a mediator for and leader of the children of Israel, could be liable to such an offense, so near the end of so brilliant a career, how much more of importance is it for us to walk in fear, lest we slip and miss the promise to enter, just as Moses did.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1.

"For the time is come for the judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the Gospel of God?

"And if the righteous is scarcely saved, where shall the ungodly and sinner appear?"

All signs indicate that the coming of Christ is near, very near, how important, then to be ready: ready personally, having our groins girded and our lights burning. And ready with our obligations well performed.

The author preached a sermon on the soon coming of Christ to an audience in Lockport, Illinois. The Spirit of God was manifested in power. A young woman wept bitterly. At the close of meeting I went to her and asked if she wanted to be saved, and we would pray for her. "I don't want Jesus to come just yet," she said.

"You would if you were saved," we assured her.

"I am saved, but mother isn't, and I am praying for mother to be saved too; I don't want to miss her in heaven."

My friend, have you ever wept an anxious tear for the salvation of your mother, father, sister, brother? You may have unconverted children, have you, and are you now doing your full duty toward them for their salvation?

Life is living. Life is opportunity. Life is obligation. Life is duty. Life is development. Life is growth. Life is glory. Life is eternal. Life is devotion. Life is godliness. Life is Love. Love is God. God is LOVE.

CHAPTER XXXVIII.

Saul, the Recalcitrant.

"Then Samuel took a vial of oil, and poured it upon his (Saul's) head, and kissed him, and said: is it not because the Lord hath anointed thee to be captain over his inheritance? * * *

"And it was so, that when he turned his back to go from Samuel, God gave him another heart * * *

"And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

"And it came to pass, when all that knew him beforetimes saw that, behold, he prophesied among the prophets, then the people said one to another: What is this that is come unto the son of Kish? Is Saul also among the prophets?"

Here we have a divine appointment. To all outward appearance imposing, attractive, inspiring, a head taller than the average person, broad-shouldered, indicating strength, commanding confidence in followers and fear in enemies.

All went well for a while. The encroaching enemies, the Philistines and Ammonites, were subdued, the kingdom was renewed, and Saul's authority confirmed. 1 Sam. 11:12-15.

The Annihilation of Amalek,—Saul's Downfall.

"Samuel said unto Saul: The Lord sent me to anoint thee to be king over his people, over Israel; now therefore hearken thou unto the voice of the words of the Lord.

"Thus saith the Lord of hosts: I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

"Now go and smite Amalek, and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Here we have the divine command to Saul. We now turn to Ex. 17:8, 14-16 to look up the history of Amalek. And let us bear in mind that this war, recorded in Exodus 17, occurred nearly or about four hundred and sixty years previous to the command to Saul to annihilate the whole tribe.

We read: "Then came Amalek, and fought with Israel in Rephidim * * * And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under the heaven.

"And Moses built an altar, and called the name of it **Jehovah-nissi**:

"For he said, because the Lord hath sworn that the Lord will have war with Amalek from generation to generation * * *

"Then the Amalekites came down * * * and smote them (Israel) and discomfitted them, even unto Hormah." Numb. 14:45

Again: "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.

"How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, and he feared not God.

"Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Deu. 25: 17-19.

This is God's command, ordinance, direction, respecting Amalek. If we consider it proper or not, reasonable or not, fair or unfair, doesn't matter in the least. The Lord God of heaven is able, and He is going to enforce His commands, ordinances and directions, whether they are to our liking or not. He did that with Amalek; He did it with Moses, notwithstanding his high position; He did it with Achan; He did it with Saul, as we soon shall see; He did it with His own chosen people; He did it with us in our civil war, He is doing it now in Europe.

And God's advisors, critics and accusers will be ashamed and silent in hell, or so occupied with their thirst and crying for a drop of water, that they can't give a minute's attention to anything else. 1 Sam. 2:9; Ps. 31:17; Luk. 16:19-31.

"Every knee shall bow to God. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

"I have sworn by myself, the word is gone out of my mouth in RIGHTEOUSNESS, and shall not return:

"That unto me every knee shall bow, every tongue shall swear * * * and all that are incensed against him shall be ashamed." Isaiah 45:22-24.

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation **of them that hate me.**

"And showing mercy unto thousands of them that **love me** and keep my commandments."

The world war, and its causes.

So the world war has its causes, other than is generally supposed and admitted. Its causes are an accumulation of transgressions and iniquities, community sins and national sins, for a number of years. Take for instance, the higher criticism, national pride, verging to world supremacy, militarism, kultur, amusement-craze, sabbath-desecration, etc., in Germany; the bureaucracy, landlordism, persecution of Jews and immorality of Russia; the persecution of the Moravians in Bohimiah and the Protestants in Germany by the Austrians; the profanity and the mistreatment of the poor natives of Congo Free State, mutilating natives, burning villages, almost annihilating ten million natives in fifteen years of misrule, under Leopold II, by Belgium; the persecution of the Huguenots, the massacre of St. Bartholomew's day, Aug. 24, 1572,

agnosticism and infidelity, contamination by Rousseau, Voltaire and Renan; the fashion-insanity and birth-control by preventives, having defiled and polluted the women folk of the world, by France; the massacres of innocent Christians, the stupidity, insolence and fanaticism of the Moslem, having held in bondage the Holy Land and having profaned the Holy City, by the Turk—this, in short, growing from bad to worse, has reached a stage where Divine interference became a necessity, or satan, the prince of this world, would absolutely predominate and control everything, and the God, Creator of Heaven and earth, dethroned, His commands ignored, His ordinances profaned, and His will and authority scoffed at.

Can any sane, spiritually minded and inclined person expect this awful, this accursed thing to be allowed to continue undisturbed by Almighty God? The wonder is that the thunderbolts were not let loose long ago.

Object of the Forbearance and Long-Suffering of God.

Paul, the Apostle, writes to the Romans (2:2-11): "But we are sure that the judgment of God is according to truth, against them that commit such things.

"And reckonest thou this, O man, who judgest them that practice such things, and doest the same, that thou shalt escape the judgment of God?

"Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

"But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God;

"Who will render to every man according to his deeds:

"To them that by patience in well-doing, seek for glory and honor, and incorruption; eternal life:

"But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation.

"Tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek;

"But glory, honor and peace to every man that worketh good; to the Jew first, and also to the Greek:

"For there is no respect of persons with God * * *

"For not the hearers of the law are just before God, but the DOERS OF THE LAW shall be justified."

Here, now, is the word of God, respecting races and nations. Do you, my reader, suppose that races and nations can go on sinning with impunity?

My Christian friend, this world war will impress us with the fact that a day of reckoning has come, and that there is no escape from it.

God has three mighty disciplinarians, generally commissioned in company, though sometimes dispatched separately, one by one, namely: the sword, famine, and pestilence.

The sword has been active for four years, famine has done its work of terror in Poland, Serbia, Belgium and other places more than we have any idea of. The white plague is prevalent among the soldiers, and diseases of various kinds will spread among the nations.

The Bleating of Sheep, and the Lowing of Oxen.

"And Samuel came to Saul, and Saul said unto him: Blessed be thou of the Lord. I have performed the command of the Lord.

"And Samuel said: What meaneth, then, this bleating of sheep in mine ears, and the lowing of oxen which I hear?

"And Saul said: They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

"Then Samuel said unto Saul: Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him: Say on.

"And Samuel said: When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

"And the Lord sent thee on a journey, and said:

"Go and utterly destroy the sinners, the Amalekites, and fight against them until they be consumed.

"Wherefore didst thou not obey the voice of the Lord, but didst fly upon the spoils, and didst evil in the sight of the Lord."

Self-justification. "And Saul said unto Samuel:

"Yes, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites.

"But the people took of the spoil, sheep and oxen, the chief of the things **which should have been utterly destroyed,** to sacrifice unto the Lord thy God in Gilgal."

Obedience better than sacrifice. "And Samuel said: Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

"Because thou hast rejected the word of the Lord he hath also rejected thee from being king."

Hypocritical Confession. "And Saul said unto Samuel: I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.

"Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

"And Samuel said unto Saul: I will not return with thee: for Thou hath REJECTED THE WORD OF THE LORD, and the Lord HATH REJECTED THEE from being king of Israel * * *

"Then Samuel said: Bring ye hither to me Agag, the king of the Amalekites. And Agag came unto him delicately * * *

"And Samuel said: AS THY SWORD HATH MADE WOMEN CHILDLESS, SO SHALL THY MOTHER BE CHILDLESS among women. And Samuel hewed Agag in pieces before the Lord in Gilgal * * *

"And Samuel came no more to see Saul until the day of his death. Nevertheless Samuel mourned for Saul. And the Lord repented that he had made Saul king over Israel."

The hypocrisy of Saul. Notice:(1) That Saul shields himself by putting the blame onto the people, saying: "But the people took of the spoil." And after being admonished by the prophet, Samuel, and told of the consequences of his disobedience, Saul was constrained to make a confession, and he said: I have sinned, for I have transgressed the commandment of the Lord, and thy words; because I **feared** the people and obeyed their voice. (2) He exonerates himself by offering a bribe, saying: The people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God. This excuse he offers twice.

All of which goes to show that Saul was dishonest and his confession, several times repeated, hypocritical.

Saul and David. Herein we notice a vast difference between David and Saul. Comparing the lives of the two, superficially, David committed serious mistakes and shameful sins. But David never offered any excuse. But he broke down into tears and repented in sack and ashes always extoling the law. In reading his psalms, 19, 23, 32, 51, for example, we descern the honest, upright and penitent disposition of him. Therefore Nathan, the prophet, said to David: "So hath the Lord taken thy sins away thou shalt not die," after his sin with Bathsheba.

How different with Saul. He admits of sin having been committed but lays the blame for it (a) on the people, that they took the spoil; (b) on his timidity, that he feared the people, and (c) that it was committed with the best of intentions: to sacrifice to the Lord thy God.

Saul, a Type of the Present Generation. Respecting the present generation, we notice gross ignorance of the contents of the Bible. The family Bible is used more as a luxury in families than as a holy message from God to men. Very few can repeat the ten commandments, the first and the twenty-third Psalms; very few are now able to give an outline of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, Ruth, Esther, Martha, Mary, Tabitha, etc.

We notice further, respecting this generation, a gross disregard for the Bible, the Gospel and the church of God. God's commandments are not authoritative in the opinion and sentiment of men, hence not binding on their consciences; and consequently not convicting of sin.

Even among Christians, church members, the consciousness of sin has been blunted, the sensitiveness benumbed, so that inward,

secret sins, sinning in thoughts, sinning in hate, sinning by looks, sinning by lust, sinning by passion, sinning by vain words, sinning by unkind words, sinning by anger, sinning by ungodly emotions, sinning by carelessness, sinning by selfishness, sinning by vainglory—these are disregarded.

The author has only started this catalogue of inward, hidden, secret sins, and suggests that the reader study these for a beginning, and then arrange them properly, adding to each group, as he detects in himself by prayerful self-examination, these classes of sins, the most dangerous and threatening, because we are so apt to forget, or to pay no attention to these. For not recognized or admitted, these sins are not confessed, or guarded against, hence not forgiven.

Furthermore, dear Christian brethren, let us continuously adopt David's humble, heart-searching prayer: "Search me, O God, and **know my heart:** try me, and **know my thoughts:**

"And see if there is any **wicked way** in me, and lead me in the way everlasting." Ps. 139:23, 24.

Again: "Who can understand his errors?

"Cleanse me from SECRET faults." Ps. 19:12.

Yes, that is the most important thing, that we may know our hearts and our thoughts.

This was a matter the foolish virgins had neglected, with the most dire consequences, that, accompanying all the rest to meet the bridegroom, they were shut out.

Now, let us return to Saul for another moment.

What was the sentence of God, pronounced by God's faithful servant Samuel, to the delinquent Saul? The indictment and sentence are contained in two short clauses:

The indictment: THOU HAST REJECTED THE WORD OF THE LORD.

The Sentence: THE LORD HATH REJECTED THEE.

O my friends, how many of you does this, will this, indictment and sentence apply to? How many of you shall, like the foolish virgins, find yourselves utterly unprepared, at the last moment, when the bridegroom, Jesus Christ, shall appear in judgment, notwithstanding your church-membership, your lame, meaningless confession, your outward religious attitude?

The author will tell you right now. Listen: If you, reading this, experience no fear that something might be wrong with you and your Christianity; if no searching sensation penetrates you; if you are not constrained by the Spirit of God to rush into the chamber to pray to God to search you, as we have inferred from David's petition in the thirteenth Psalm; if you are not constrained to continue thus until you shall have assurance by the Holy Spirit that your being and your doings are acceptable to God —if not so, then you are on the wrong way, and if Christ should come at this moment, you are not prepared to enter into heaven. You are actually a lost soul. Your name is not in the Lamb's Book of Life. You are not known in heaven.

O Consider the Far-Reaching Effects and Consequences of Sin!

CHAPTER XXXIX.

SUMMARY

Victory Assured—Sacrifices Estimated and Compared—Duration of the War—Peace—Conformity to the Teaching of Jesus Christ an Absolute Condition.

There is and can be no question whatever respecting the final victory for **World Democracy.** Development and progression and advancement in the science of government as well as in every other branch of observation, experimental philosophy and experience demand it. The time and rule of Imperialism, Monarchism, Feudalism, Lordism, Peeragism, Autocracy, Plutocracy, Baronetcy, and to a very large extent, Landlordism and Corporation ownership and control is passed. In the new World Democracy, corporation ownership and control will pass into national, state and community ownership and control. Even the ownership of large tracts of land by corporations or individuals will eventually revert to states and communities. This transformation will take time to develop, but it is nevertheless essential for the NEW IDEAL COMMONWEALTH. IT IS COMING.

UNCLE SAM, THE TEACHER OF THE WORLD, has placed the proposition squarely before the whole world.

What does "Government by the consent of the governed; equal opportunity, equal responsibility, universal brotherhood, universal suffrage, direct legislation or the initiative, the referendum or the recall;"—what does all this in reality IMPLY when once fully understood and put into operation?

The world is taking the instruction at the hand of UNCLE SAM very seriously; the leven is mixed into the dough and fermentation has set in. We shall either have delicious victuals or a terrific explosion.

Victory is assured. The tempest has started, **the ocean is roaring,** the **billows are rolling** mountain high. Anything in the way will be crushed, washed away in the general house-cleaning process. **"The world will be safe for Democracy."**

Sacrifices Estimated and Compared.

Sacrifice comprises one of two conditions—either RENUNCIATION OR CAPITULATION.

If we renunciate we shall not have to capitulate. We have the choice between voluntary laudible renunciation and a forced, disgraceful capitulation.

Voluntary renunciation and submission to the form, standard or model attainable without bloodshed, destruction of property and force of arms, capitulation and surrender attainable through force of arms, destruction of property and bloodshed.

Our condition of mind and attitude toward the LORD GOD of heaven and our surroundings and dependents will determine the magnitude of our sacrifices and suffering.

The Norm, Standard, Model.

"Hear, O Israel, the LORD our GOD is the LORD:

"And thou SHALT LOVE the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:29-31.

'Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth.

"But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

"If any man will SUE THEE AT LAW, and take away thy coat, **let him have thy cloak also.**

"And whosoever shall COMPEL thee to go a mile, **go with him twain.**

"Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

"Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy:

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

"For if ye love them that love you, what reward have ye? Do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? Do not even publicans so?

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:38-48.

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

"But it shall not be so among you: but whosoever will be great among you, let him be your minister (Gr. servant);

"And whosoever will be chief among you, let him be your servant (Gr. slave):

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:25-28.

How do we measure up to this? Have we studied these verses enough and have we prayed over them enough to comprehend what they imply?

But remember this: Only those who have accepted this lesson from our Master, Jesus Christ, and only those who have that lesson in earnest practice, shall enter with Him into His kingdom, when He comes.

And His coming is near at hand.

And when He comes, what will happen?

Then the net will be pulled ashore and the bad fishes segregated from the good.

Who are the good fishes?

Those that have accepted Jesus as their Savior and Teacher and who are practicing His doctrine—people belonging to the church, attending worship regularly, attending and participating in Sunday Schools and benevolent and charitable activities; people who ponder and practice the teaching above cited. These and these only will be fit, suitable and adapted to the kingdom of Christ and therefore only these will be admitted.

Notice here that the Kingdom of Jesus Christ as well as the heaven is not a privilege or a favor that may be conferred, denied and rejected.

Then, what is it? It is a CONDITION, A STATE OF BEING, a transformation, an aptitude, a disposition, a compliance.

No, the question is not one of VICTORY FOR DEMOCRACY, but the question, on the other hand, is this: How much in sacrifices, in suffering, in destruction of property, in life and blood to bring about this condition?

Will it require the SACRIFICE OF OUR GREAT CITIES TO DESTRUCTION—Paris, Rome, Berlin, London, New York, Chicago, San Francisco, and others in similar condition—to bring mankind to a realization of the actual issues involved? Eight and perhaps now nearer ten million young men have been sacrificed and millions more mutilated. How many more millions of each class will run the same course before the measure is full?

Answer: IT ALL DEPENDS UPON OUR ATTITUDE AT HOME. If the allied nations can be brought down on their knees in acknowledgment and confession of sins, and in humble supplication and devotional worship, as did Hezekiah and all the inhabitants of Jesusalem with him, then the LORD GOD of heaven will send his angel, glorious victories will be won, our soldier boys will be saved to repeat the blessed story of the triumph on their return home to happy mothers, wives and friends.

A Sad, Sad Story.

Past history teaches us that man may be so hardened in sin that he is fit for nothing but destruction. The only thing to do with him is to put him out of the way. A brief review along this line will corroborate this statement. So we notice:

1. Conditions at the flood. "And GOD saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually." GOD gave one hundred and twenty years for them to learn better and to repent, but they went from bad to worse. They saw signs, (a) the building of the ark, and (b) the unusual thing of animals coming in pairs and going into the ark; and feed prepared by Noah and stored away for them. But all to no effect. They married and had their pleasures and fun up to the very day when Noah went into the ark and GOD closed him in. When finally the waters from below and above burst upon them, they changed their

minds, but alas! too late. They dissipated, squandered and fooled away the days of grace, just as people are now doing, and would not give heed to warnings within the appointed time; now all opportunities were forever lost.

Think of mothers and their children when the waters arose and the ark disappeared yonder, what reproving, what accusation, what wailing, what despair! But, alas! no change, no rescue now—Too late! too late!

2. At Cardesh-barnea. "And the LORD said unto Moses, How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have shewed among them? * * * Surely they SHALL NOT SEE THE LAND which I sware unto their fathers, neither shall any of them that provoked me see it * * * But your little ones, which ye said should be a prey, them will I bring in, and THEY SHALL KNOW THE LAND WHICH YE HAVE DESPISED. **But as for you, your carcasses, they shall fall in this wilderness.** And your children shall wander in the wilderness **forty years,** and bear your whoredoms, until your carcasses be wasted in the wilderness * * * I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed." Numbers 15:1-45.

Now notice: The Israelites had heard and seen wonders at Horeb, they had received the law and heard it explained to them, they had been nourished by bread from heaven in the form of manna, they had drunk water miraculously provided out of the rock, they had enjoyed a pillar of fire to light them in the night and a cloud to protect them from the scorching rays of the Sun by day—they had seen all this and more, and yet, in a moment of trial they failed and were every one lost except just two, Joshua and Kaleb, who were steadfast. What a lesson!

Wonderful, wonderful. This congregation had faith and courage to leave Egypt, but had not faith and courage enough to enter the Promised Land.

So near, and yet—lost!

"Let us therefor fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, NOT BEING MIXED WITH FAITH in them that heard it." Heb. 4:1, 2.

3. The ten tribes of Israel were torn and driven from their homes and cities and country, into captivity, and never returned to their homes. And yet among them had lived and preached and taught such powerful messengers from GOD as the prophets Elijah and Elisha.

"For so it was, that the children of Israel had sinned against the LORD their GOD, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt * * * and the LORD rejected (Mark that word—REJECTED!) all the seed of Israel, and AFFLICTED them, and delivered them (mark

the word—DELIVERED THEM) INTO THE HANDS OF SPOILERS, until he had cast them out of his sight * * * For the children of Israel walked in all the sins of Jerobeam which he did; they departed not from them;

"Until the LORD removed Israel out of his sight, AS HE HAD SAID BY ALL HIS SERVANTS, THE PROPHETS.

So was Israel carried out of their own land to Assyria unto this day. 2 Kings 17.

Notice: The children of Israel, here the ten tribes, had gone so far in disobedience, that their hearts had hardened to such a degree, that a revival among them was impossible, hence the LORD GOD withdrew his protecting hand, and by so doing he delivered them into the hands of Shalmaneser, king of Assyria.

Observe: The hand of the king of Assyria was already outstretched for a grab, the only thing in his way was the protecting hand of GOD: this protecting hand withdrawn, Shalmaneser made short work of it, and landed the haughty, insolent and iniquitous people away into Assyria, into Halah and Habor by the river of Gozan, and in the cities of the Medes.

And there was no hope for these people thus brought into captivity ever to return to their fatherland; ever to behold the grandeur of Lebanon, ever to pick a rose on Sharon, ever to taste the fruit of Escalon any more.

Why? Because they refused to listen to GOD'S word. Because they would have it their own way. Because they disregarded GOD'S Holy Law and Ordinances.

4. The Babylonian Captivity of Seventy Years Duration. It is remarkable that the fate of the ten tribes did not make so deep an impression on the other two remaining tribes, that they could be prevailed upon to walk in the way of the LORD. The warnings of the great prophets Isaiah and Jeremiah did not avail, but conditions went from bad to worse, until the remainder was brought into captivity into Babylon by Nebuchadnezzar, king of Babylon, there to remain for seventy years.

Notice here also, that the old people, that had been hardened in sin, utterly perished. There were only a few, at the return, who remembered the grandeur of the Solomonic temple, and who could compare it with the new temple, as it was being built. Again the destruction of the old hardened sinners became a necessity. What a lesson, this!

5. Dispersion of the Jewish nation. Jesus WEEPS over Jerusalem.

"And when he was come near, he beheld the city, and he wept over it, saying:

"If thou hadst known, even thou, AT LEAST IN THIS THY DAY, THE THINGS THAT BELONG TO THY peace!

"But now they are hid from thine eyes.

"For the days shall come upon thee that THINE ENEMIES shall cast a TRENCH ABOUT THEE, and compass thee around, and keep thee in on every side,

"And shall lay thee even with the ground, AND THY CHILDREN WITHIN THEE; and they shall not leave in thee one stone upon another; **because thou knewest not the time of thy visitation."**

Jesus wept!

But his wailing and his tears had no effect on Jerusalem at that time. The things belonging to her peace were hidden from her eyes.

Hidden by what? By tradition of the elders, having greater consideration and authority with them than GOD'S law and ordinances. By wrong perception of Messiah and His kingdom, ignoring the regenerating spiritual conditions in it. Even Nicodemus was confounded when told by Jesus: **"Except a man be born again, he cannot see the kingdom of GOD."**

And it is at just this very point that worldly minded Christendom stumbles to-day. Blinded at this point, they cannot see the kingdom of GOD, nor do they perceive or comprehend the things pertaining to the kingdom of GOD.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

"FOR TO BE CARNALLY MINDED IS DEATH; BUT TO BE SPIRITUALLY MINDED IS LIFE AND PEACE.

"Because the carnal mind is enmity against GOD: for it is not subject (or subservient) to the law of GOD, nor indeed can be.

"SO THEN THEY THAT ARE IN THE FLESH CANNOT PLEASE GOD." Rom. 8:5-8.

History Repeats Itself.

Where is the glory of Memphis, of Babylon, of Nineveh, of Shushan? Where is the pride of Damascus, Athens, Pompeii and Rome?

Will history repeat itself once more?

Think of the weapons and means of destructtion now. Guns throwing bombs 76 miles; aeroplanes that can drop bombs from altitudes of miles up in air; poisonous gases and liquid fire, and what not?

If almighty GOD should withdraw his protecting hand from the nations, as he did with the children of Israel and the Jewish nation, and Satan with his hordes from hell let loose, what awful slaughter and destruction there would be.

Already hate is burning, wrath sparking and revenge boiling over.

We have seen the failure of the Mosaic civilization and consequences. Will the failure and the consequences of the failure of the Christian civilization be as bad, as gruesome, or worse?

Failure of civilization?

Yes, but that does not mean failure of religion. Religion never was and never can be a failure. All truly religious men have made an unqualified success. What about Noah, Abraham, Joseph, Moses, Joshua, Gideon, Samuel, David, Hezekiah, Nehe-

miah? What about Constantine, Frederick, Gustavus Adolphus, Cromwell, Washington and Lincoln?

"Praying and Trusting in the Lord."

A young soldier at the front wrote home to his parents recently: "PRAYING AND TRUSTING IN THE LORD AND ALL WILL BE WELL." Father, mother, and sister wept in joy when the essence of the letter was repeated to me.

Yes, pray and trust in the LORD and all will be well. Let every mother, father, brother and sister pray and trust in the LORD and all will be well. Let every soldier, at the front or at home, pray and trust in the LORD and all will be well. Praying armies backed by a praying nation are simply invincible.

Jesus Christ is Coming.

Yes, the world will be made safe for democracy. Nothing can prevent that. The question is only with reference to the SACRIFICE, the cost, the price of attainment.

UNCLE SAM is in it and he cannot get out of it. He must stay with it at whatsoever price or requirement. The world is to be transformed into a better place to live in.

Furthermore, this world is being prepared for the reception of the King of kings and the LORD of lords, Jesus Christ, from heaven to enter into and to take charge of His kingdom upon the earth.

CHAPTER XL.

Jesus Christ Is Coming.
The World Safe for Democracy.

Jesus is coming—but there will be no distilleries, breweries or wineries in His kingdom; no artificial or irritating stimulants of any kind. The question then amounts to this: How much blood shall be shed, how many lives sacrificed, how many of our young men shall be maimed and mutilated, how much property shall be destroyed, and how much the burden of taxation increased before Governments will or can be induced to clean out these institutions from the entire world, beginning at home. Observe: The government of England has more respect and exhibits a higher regard for their brewers than for Almighty God, therefore, their soldiers can not stand up before their enemies. Read and consider the chapter treating of Achan and the "accursed thing."

Jesus Christ is coming—but there will be no theaters, dancehalls or play-houses in His kingdom. Here is a clean sweep, an absolute requisite. Every theater and dancehall must be converted into a place of worship and every play-house must be thoroughly cleansed and converted into a prayer-house, where prayers and supplication shall be offered by and for perishing sinners. Now the question again arises: How many precious lives and how many maimed and mutilated young men will it require as a sacrifice to accomplish this?

Mothers, wives, sisters, womanhood in general, I appeal to your feminine instincts and sympathy, can you go about your **fun** and enjoy such carnal pleasures, while the young men of our country are giving their lives and are writhing in agony and moaning in pain on the battlefield as a sacrifice for you and the reform requisite for the reception of our LORD and SAVIOUR JESUS CHRIST to the earth to rule in peace and righteousness?

Jesus Christ is coming—but there will be no SABBATH DESECRATION in His kingdom, Sunday ball-playing, Sunday excursions and Sunday-outings, horseracing and Sunday dissipation. "Remember the Sabbath day and keep it holy" is the divine command. Ex. 20:8-11. How many precious lives, how many maimed and mutilated young men, how much destruction of property and how much increased taxation will it require **as a sacrifice to stop** Sabbath desecration?

Jesus Christ is coming—but there will be no munition factories, nor guns, nor navies, nor swords, nor spears in His kingdom; for the swords shall be made into plowshares and the spears into pruninghooks, and nations shall **learn to war no more.** For the chorus of the angels shall become a reality and resound upon the earth again—"GLORY TO GOD IN THE HIGHEST, ON EARTH PEACE, AND GOOD WILL AMONG MEN." This will come to pass, and it is exactly this we are preparing for—the commission entrusted to UNCLE SAM to accomplish, but how many of his

own are standing in his way, which have to be removed, and how great will the SACRIFICE have to be for its attainment?

UNCLE SAM'S OWN STANDING IN HIS WAY? Yes. All saloonkepers are standing in his way. All distilleries, breweries and wineries are in the way and retarding success. Every organization and every corporation and every individual that does not confess Jesus Christ the world Savior and who is not ready to "CROWN HIM KING OF ALL," and who does not live up to his doctrine and precepts—all, all such are standing in the way of progress and **increase the sacrifices.**

Jesus Christ is coming—but there will be no **secret** societies in His kingdom; for secrecy belongs to the kingdom of darkness, and has been tolerated in by-gone ages, but shall find no room, but will be banished, wholly and absolutely from Christ's kingdom.

"This, then, is the message which we have heard of him, and declare unto you, THAT GOD IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL.

"If we say that we have fellowship with Him, and WALK IN DARKNESS, we lie, and do not the truth.

"But if WE WALK IN THE LIGHT, AS HE IS IN THE LIGHT, we have fellowship one with another, and THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN." 1 John 1:5-7.

In Christ's kingdom will be recognized and promoted

1. The family and the sanctity of family functions.

2. The church and the sanctity and efficacy of the church, of which Jesus Christ is the head and inspiration and the connecting link between earth and heaven.

3. The communities as units growing into states, nations and the grand total, the all-embracing whole into the kingdom of Christ upon the earth, the millenial kingdom now approaching.

Jesus Christ is coming—but there will be no castes, no classes, no peerage, no lordism, no nobility of any kind, no birth-right distinction in His kingdom. This luxury of vanity and indolence will be kept out with the rubbish and refuse of the by-gone ages during the house-cleaning process. But how many young men will have to be sacrificed, how much property destroyed before these things may be accomplished?

The way to greatness leads through humiliation and servitude.

World Democracy Means World Regeneration. It means a state of mind, a condition of being, an attitude of behavior compatible with the accepted standard, the high ideals and the enobling excellencies of the Messianic kingdom. For nothing corrupt or defiled or that worketh abomination or maketh a lie shall enter therein.

CONCLUSION

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

"O that my people had hearkened unto me, and Israel had walked in my ways!

"I should soon have subdued their enemies, and turned my hand against their adversaries.

"The haters of the LORD SHOULD HAVE SUBMITTED THEMSELVES UNTO HIM; but their time should have endured forever.

"He should have FED them also with the FINEST OF WHEAT: and with HONEY OUT OF THE ROCK should I have satisfied thee." Ps. 81:13-16.

"Thus saith the LORD, thy Redeemer, the Holy One of Israel: I am the LORD thy GOD which teacheth thee to profit, which leadeth thee by the way that thou shouldst go.

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:17, 18.

"Verily, verily, I SAY UNTO YOU, HE THAT HEARETH MY WORD, AND BELIEVETH ON HIM THAT SENT ME, HATH EVERLASTING LIFE, AND SHALL NOT COME INTO CONDEMNATION; BUT IS PASSED FROM DEATH UNTO LIFE." JESUS. John 5:24.

THE END

Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: JUN 20
Preservation Technologies
A WORLD LEADER IN PAPER PRESERVATIO
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 007 706 187 3